ORIGIN AND HISTORY OF THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

E. B. SANFORD

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ORIGIN AND HISTORY

OF THE

Federal Council of the Churches of Christ in America

By

ELIAS B. SANFORD

Honorary Secretary of the Council

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FOREWORD.

During the eighteen years (November, 1895,—December, 1912,) in which I held secretarial positions that enabled me to aid the cause of Christian unity and Church Federation, a large amount of literature, in the form of magazines and reports, was published under my editorial supervision. This literature, impersonal in its record, is a full register of official action that opened a new chapter in American Church History.[1]

This volume is frankly reminiscent and personal in its telling of the story of the founding of the Federal Council of the evangelical Protestant denominations of our country. It has been to me a source of joy, in days of release from executive duties, to recall the part which leaders of the Constituent Bodies composing this Council have had in the achievement of an official union of Churches and Christian forces in the United States beyond what has ever been secured heretofore in the long history of a divided Protestantism. If the intro-

[1]"The Open Church a Magazine of Applied Christianity." "The Church Federation Chronicle," Published in the Interests of the National Federation of Churches," "Church Federation"; a Report of the Proceedings of the Inter-Church Conference on Federation held in New York November 15-21, 1905, 691 pp. Reports of the Executive Committee of the Conference 1906-07. Report of the Proceedings of the first meeting of the Federal Council of the Churches of Christ in America, Philadelphia, Dec. 2-8, 1908, 578 pp. Annual Reports of Executive Committee of the Council, 1909, 1910, 1911.

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ductory chapter appears to any reader to allow overmuch space to autobiographical details they can pass it by and take up the historical reminiscences that follow. I should omit the chapter did it not give, at least, a partial answer to the query: "Why, after having past my fiftieth birthday, was I called to aid in launching an unofficial interdenominational fellowship that guided action that brought about the founding of the officially constituted Federal Council of the Churches of Christ in America?"

In this work I followed certain rules and convictions that may be briefly stated. From the middle of the nineteenth century signs multiplied that the numbers were increasing, in most of the denominations, of those who desired to see plans inaugurated that would affiliate the evangelical churches in closer fraternal relations. The remarkable conference of the Evangelical Alliance in New York (1873), the work of the United States branch of the Alliance under the presidency of William E. Dodge and the executive guidance of Dr. Josiah Strong, the marvellous development of Christian Endeavor Societies and the organization of the inter-denominational Brotherhood of Philip and Andrew, attested the presence of a spirit and desire "to get together" and labor together in the Name of the great Head of the Church.

The "Open and Institutional Church League" pioneered action that brought about the organization of the National Federation of Churches that was the forerunner of the officially constituted Federal Council of the Churches. Effort had been put forth at an earlier date, by denominational Bodies, to bring about a delegated Conference on federation. These tentative efforts, however, failed, as did the more ambitious project, launched by the General

Convention of the Protestant Episcopal Church, and having for its goal organic Church Union. In view of the growing spirit of unity and interdenominational coöperation, it appeared very evident to me, as I entered upon my labors as Corresponding Secretary of the "League," that there was little call for a personal platform propaganda. Had this been necessary I was well aware that I did not have the physical equipment to meet this demand. While in the aggregate I gave many addresses before denominational and inter-denominational assemblies; as a rule, I labored strenuously six days and rested on the Sabbath. In this way I concentrated time and strength for the innumerable personal interviews that enabled me to confer with the men who had won the confidence and gained leadership in the Churches with which they were connected. If on Monday I left the study of a strong denominational leader in legislative and ecclesiastical affairs, with the assurance that he was ready to take hold and help in carrying out the plans of united action laid before him, I felt that I had accomplished far more than if I had spoken on Sunday to the largest congregation in the community.

It was another rule with me to secure, as far as possible, the promise of trusted leaders to personally present matters that called for decision on the part of assemblies having high judicatory powers. By careful inquiry I learned the qualifications of the men best equipped for committee work. The responsibility for suggesting hundreds of names devolved upon me. I do not recall that any of these nominations failed of approval. It is, however, a difficult matter where some thirty Constituent

Bodies have part in responsibility, to give each a fair share of committee appointments.

Last, but not least, I sought to gain the support of the editors of the denominational newspapers. For many years I had numbered among my friends the editors of most of the undenominational journals. The Church of Christ in the United States owes a debt of gratitude of very large proportions to the gifted group of men whose hands are on the lever that controls the religious press. With very few exceptions these papers, that from week to week go into several millions of homes, have been the helpful, and, in some cases, the earnest and persistent advocates of Church federation. Special assistance rendered by some of these editors will have mention further on.

The coöperation of the religious press permitted a seed sowing of invaluable influence. It was my custom, at least four times during the year, to prepare a concise report of the progress of the work of the central office and send it to the fifty, or more, papers on our exchange list. The expense of sending these reports was less than ten dollars. So generally were they printed, or made the basis of news items and editorial comment, that often they were circulated in a single week's issue in over a million papers going into households connected with all the denominations in the fellowship of the Council. At a nominal cost, literature, far more likely to be read than if placed under envelope cover, was widely circulated. To have sent this printed matter through the mails would have involved an expense of tens of thousands of dollars.

It has been a pleasant task to recall memories and

incidents of the eighteen years of secretarial work, covered by the story told in this book. Greater victories and larger activities may in the future be permitted to the committees and secretarial force of the Federal Council of the Churches, but to my comrades in service and to myself, honored in being their co-worker and helper, there was granted the peculiar joy of pioneer toil. Those who labored in laying the foundations are ready in prayerful humility to say, "What hath God wrought. To Him be all the glory, world without end."

E. B. SANFORD.

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PART I.

The Story of the Founding of the Federal Council of the Churches of Christ in America.

CHAPTER I.

Introductory and Autobiographical.

An editor,[1] commenting on Thomas Carlyle's charming essay on "Biography," has said: "Carlyle holds that History is the essence of innumerable Biographies, that the record of the world is the record of the men who have lived here. If you write the lives of these men you have written History." These words come to mind with forceful significance as I recall the part which honored leaders in our American Protestant Church life, in the later years of the nineteenth century and the opening years of the twentieth century, have acted in advancing the cause of Christian unity.

The preface of this volume has noted certain rules of action that I followed in activities that, for nearly twenty years, permitted me to labor, in connection with, and under the direction of the men whose names find mention in this story of remarkable "team work." It is a source of unfeigned personal joy and thanksgiving that in these days of release from strenuous executive duties I can give in these pages my heartfelt meed of praise and appreciation to the noble group of men, connected with the evangelical denominational bodies of the

[1]Professor Bliss Perry of Harvard University.

United States, who aided me in the secretarial labors, the history of which is related in a narrative form that, of necessity, is to a considerable extent one of personal recollections authenticated by official records and reports.

With thought and affection, in which the "mystic ties of memory" have played a welcome part, I have written with freedom and an earnest purpose to hold the balance of praise with a just, as well as kindly, hand. It would seem no more than right and proper that in this introductory chapter I should give, in brief, the story of my own life and the preparation which I reverently recognize was to enable me to undertake tasks that were assumed after I had reached middle life.

My New England and Puritan ancestor Thomas Sanford[1] and his wife united with the First Church of Christ (Congregational) in Milford, Connecticut, in 1642, three years after the settlement of the town of which he was one of the founders. Milford and Newtown, a few miles distant, were the home of the six generations that bring me to my grandfather, Elias Bristol Sanford. The Church relations of these generations was with the Congregational "standing order." My father enjoyed telling the incident that resulted in my grandfather and himself uniting with the followers of John Wesley. Jesse Lee and other Methodist itinerant preachers visited the town and held services in private residences and out of doors. The aged pastor of the Congregational Church was much disturbed over the interest aroused by these "saddle bag" exhorters. From his pulpit one Sunday morning he warned his congregation against attending these irregular services and solemnly expressed his con-

[1]See page 393.

viction that these uncultured, theologically untrained, and doctrinally unsound men, were "the Devil's recruiting sergeants." This unique and serious accusation aroused the interest and curosity both of my grandfather and of my father, then a lad in his teens. They seized the first opportunity to hear the berated itinerant preachers and, as the result, soon joined the class in the neighborhood, that, after the Methodist fashion, had been organized for fellowship and spiritual counsel. For many years I have told this story to illustrate the sectarian spirit that existed in New England as late as 1825.

My father, owing to the ill health of my grandfather, had almost entire charge of his wheelwright shop for two or three years before he attained his majority. Everyone prophesied a successful business career for the industrious Christian young man. For him the "call" to enter the ministry came so strong and imperative that he arranged as speedily as possible to enter Amenia Seminary at Amenia, N. Y., a school, at the time, of wide reputation. He had already acquired, by study out of shop hours, a fair education in addition to the district school course of those days. Wesleyan University at Middletown, Connecticut, had just opened under the presidency of Wilbur Fisk, and he arranged his course of study with a view of entering the college at an early date. To his life long regret, he was turned aside from this decision by the earnest request of friends who urged him to enter the ministry as soon as his Seminary course was completed. In 1839 he was literally "in the saddle" and junior preacher on a circuit bounded by Montgomery County, New York. Stationed at Patchogue, Long Island, in the

spring of 1840, he soon met my mother and their marriage followed a year later.[1]

Methodist preachers at this time were permitted to remain only two years in the same place. When the appointments were read at the conference session of 1842, my father learned that Westbrook, Connecticut, was to be his home. Patchogue is almost directly south from Westbrook, across Long Island Sound. My mother, in these days of her first absence from the home in which she was born and had lived until her marriage, looked longingly, at times, from the hill top where the Westbrook parsonage stood, across the sound to Long Island. In this home I was born June 6, 1843. Thirty-nine years later I was called to the pastorate of the Congregational Church in this beautiful sea shore town. During my ministry of twelve years in the place of my birth, as will appear later on, I was unconsciously, as in previous years, doing work that proved a providential preparation for future secretarial labors in behalf of Church Federation.

The parsonage "on wheels," in which I spent a happy boyhood, made the allotted two years' tarry almost entirely within the bounds of Litchfield County, Connecticut. I shall always be thankful that so many of the years of my youth and early manhood were spent in this romantic and historic "hill country." Litchfield, the county seat, is rich in colonial and Revolutionary traditions and records. Here was founded the first law school in the country. In this institution more than a thousand lawyers were trained, many of whom, afterward became eminent jurists and legislators. Litch-

[1]See page 394.

field, however, is best known to the Christian world as the home for many years of Lyman Beecher, and the birthplace of the sons and daughters whose names fill a high niche in American history—Catherine Beecher, Harriet Beecher Stowe, Henry Ward Beecher. What a trio! But I have met men and women who sat under the ministry of Lyman Beecher who would never concede that Henry Ward was a more eloquent pulpit orator than his father. In days when the sectarian spirit was still rampant, Lyman Beecher was an earnest advocate of Christian Unity and interdenominational coöperation in good works. He was one of the founders of the American Bible Society.[1] In 1846 he was a delegate to the Conference in London that organized the Evangelical Alliance. In the autobiography, prepared by his children, a letter from Mrs. Beecher relates this incident: "On the 12th of August (1846) we took passage from Liverpool on the Great Western for home. On Saturday night, the 19th, violent hurricane came on, which continued until Monday. We had no expectation of being saved. Sunday noon, as many as could assembled in the saloon for religious services. I am told by our friend (Dr. Marsh) that after the services your father addressed himself thus to those present: 'I have seen Christ, and have the assurance that not one of us will be lost. Be of good cheer.' After this meeting, it is worthy of record, that the '*wrecking*' ceased though the wind increased. We arrived in New York on the 27th. The

[1]The Centennial History of the American Bible Society, by Henry Otis Dwight, LL.D., page 22.

remainder of the voyage after the storm, as you would suppose, was comfortless."[1]

There are many other famous names in the annals of Litchfield County. Space will only allow mention of three names that illustrate how this history touches the life of the nation on every side. New Preston was the birthplace of Horace Bushnell, the creative Christian thinker and preacher; John Brown whose soul was "to march on" in a strange and tragic relation to the days of national strife just at hand was born in Torrington. In a secluded valley in Harwington, a noble Christian mother guided the early years of Collis P. Huntington, the leader in the building of the Union Pacific and the Southern Pacific railroads. It was indeed a good place to get the earliest outlook on life. Two years in Southbury and then a move of three miles to Woodbury cover four impressionable years (1854-58).

President Woodrow Wilson in his admirable address at the annual meeting of the Executive Committee of the Federal Council at Columbus, Ohio, (Dec. 10, 1915),[2] in illustrating a good point, recalled the history of a club to which he belonged in boyhood. "It met," he said, "in an unoccupied corner of the loft in my father's barn (a parsonage barn), in the part that the hay did not encroach upon. And I distinctly remember how we used to conduct orderly meetings of the club in that corner of the loft. I had never seen a public meeting, and I do not believe any of the other lads, with whom I was associated,

[1]Autobiography and Correspondence of Lyman Beecher, Vol. II, pp. 522, 523.

[2]Annual Report of the Federal Council of the Churches of Christ in America for the year 1915, p. 177.

had ever seen a public meeting. But we somehow knew how to conduct one, we knew how to make motions and second them. We knew that a motion could not have more than two amendments offered at the same time, and we knew the order in which the amendments had to be put, the second amendment before the first. How we knew it I do not know. We were born that way I guess." This story of the honored President of the United States recalled a similar club experience of my own while living in Woodbury. This club had a literary flavor and my boyish ambitions found vent in the editorship of a monthly journal bearing the title of *The Morning Star.*

These were the exciting days of the Fremont and Dayton political campaign and a company of my youthful friends followed my leadership in a campaign of marching and speaking that found its inspiration in the action of the fathers in our homes. The "History of Woodbury," in two bulky volumes, had recently been published, and in their reading I imbibed my love of the history both of my native state and of the United States.

One of the greatest drawbacks, in this two years itinerant life, was the sad havoc it played with my studies, already looking forward to college days. The best help came at this period in the opportunity to attend for several terms the then well known Academy in Goshen, five miles north of Litchfield. The principal of the school, James Q. Rice, had studied at Wesleyan University, and was an eminently successful teacher. A large number of pupils from New York and other cities were received into his home and thanked him in later years for his helpful training. He enlisted for service in the war for the

Union and soon after his promotion as Major of the Second Connecticut Heavy Artillery he was instantly killed, in battle near Winchester, Va., Sept. 19, 1864. I can never forget this teacher of early days. Could I have enjoyed his guidance during these preparatory years, my early college life would have been happier and the record more satisfactory. But Methodist preachers cannot always do for their children what they would be glad to do.

From Woodbury the parsonage home for two years was in the old historic town of Windsor, five miles north of Hartford. An insatiable reader, I browsed widely in the fields of English and American literature, when, I suppose, I ought to have been busy with my Latin, Greek, and Mathematics. It was a stirring time in thought and action, and young life could scarcely keep free from a contagion of intellectual dissipation, unless restrained by the stern hand of a good teacher and school discipline and rivalry. I was without either aid. But it was an enjoyable period. I was taking draughts from the wells of water that Carlyle and Emerson were opening up. The monthly *Harpers* gave us at this time the first fruits of the genius of Dickens and Thackeray. What boy, just entering his teens, could fail to revel in this newly opened world of romance and in the poems and essays of Irving, Longfellow, Lowell, Holmes, Whipple, Poe, and Stoddard, and the histories just coming from the press of Parkman, and Motley. My day dreams took on a literary coloring and I wondered if my name might not some time be on the title page of some book.

When I was fifteen my first newspaper contribution was published in the supplement of the *Hartford Courant.*

I shall never see printed words again that will loom as large as did this narrative of a visit to "Greenwood Cemetery." Not long after this, following a visit to New York, I wrote a story of travel, somewhat on the lines of the Rollo books then in vogue. A publisher was ready to accept the book if rewritten after a manner he suggested. Happily I woke up to the realization that what I needed just then was to work harder on my school text books and wait for literary honors. In 1860 my father made his home in Middletown, Connecticut, and my brother (two years my junior) and I entered Wesleyan University as members of the class of 1864. My earliest recollections vividly recall the love of my father for the college from which he had once hoped to graduate. The names of Wilbur Fisk, and Stephen Olin were reverently and constantly recalled in our home. My father had heard them preach, and in old age he said that he remembered a sermon of President Olin as the most eloquent one he had ever listened to. The first time I visited Middletown, my father let other matters wait until he led my brother and myself to the spot, overlooking the college campus, where these great teachers and leaders rest. Owing to a severe illness I was compelled to drop my studies at the end of the Freshman year, and then, with my brother a year later, was enrolled in the class of 1865. I have good reason to be proud of my connection with a class that numbered in its membership William North Rice, W. O. Atwater, W. V. Kelley, and James Mudge.[1] Ill health and a poor preparation made

[1] *Wm. North Rice, LL. D.,* since 1867 Professor of Geology in Wesleyan University; acting President 1907-09. One of the founders of the Connecticut Federation of Churches, Author of

my college course up to my Junior year, one of personal distress in many ways. The skies brightened as I took up the studies of the last two years and as commencement time drew near I was chosen class orator. My beloved Alma Mater has been exceedingly kind and generous in the recognition of the work of later years.[1]

The president of Wesleyan, during my college course, was Joseph Cummings D.D., a man of great intellectual and physical vigor. Lacking that combination of "sweet ness and light" that enthroned Fisk and Olin in the hearts of the students of their day and generation, I discovered, before my graduation, that a warm and generous heart beat beneath the somewhat cold and dignified manner of Dr. Cummings. From Middletown he was called to the presidency of the Northwestern University at Evanston, Ill., where he rounded out his life work with notable success. I was glad to join in the ovation that in later years was given to him on his return to a Commencement at Middletown. My college days covered the period of the Civil War. The physician's verdict debarred me from enlistment. The addresses of Dr. Cummings; the going to the front of class and college friends; tidings of their wounding and again and again of their death on

"Christian Faith in an Age of Science," *Wilbur Olin Atwater, LL. D.,* Professor of Chemistry in Wesleyan University from 1874 until his death in 1907. He was the founder of the Office of Experiment Stations of the U. S. Department of Agriculture. *William V. Kelley, D.D.,* Editor since 1893 of "The Methodist Review." *James Mudge, D.D.,* author of several volumes of devotional literature and an extensive contributor to religious papers and magazines.

[1]The honorary degree of Doctor of Divinity was given me in 1894, and membership in Phi Beta Kappa in 1900.

the battle field and in hospitals, mingles with the recollections of those strange and fateful years.

What Wesleyan did for me is a question, I fancy, that most graduates answer by giving the highest acknowledgment to the influence and character of their teachers. At the time I entered college the faculty was enriched by the choice of a rare group of men to fill vacancies made by the retirement of professors who had come to the age limit. Fales H. Newhall, Calvin S. Harrington, James C. Van Benschoten, and John M. Van Vleck, were Christian scholars of high ideals and choice intellectual gifts. Professor Van Vleck was recognized as one of the most brilliant mathematicians in the United States. His class room was the place where I discovered that the realm of higher mathematics was for me a closed door. And yet, it was in this very class room that I learned to respect, and then to love and admire, the all round worth and character of this great teacher. I could enter but a little way into the realm of professional knowledge of which he was master, but his large heart found place for me, and all his pupils, if he believed they were striving to make the best possible use of their natural endowments. He was an earnest advocate of Christian Unity and abhorred the spirit of sectarianism and denominational exclusiveness. As an alternate delegate to the Inter-Church Conference on Federation in 1905 he attended its sessions. Among treasured letters is one which Professor Van Vleck wrote to me giving his thought regarding this historic meeting.

In my Junior year in college the question as to my choice of profession pressed for answer. Two paths opened before me,—Journalism, in many ways, appealed

to me; but the ministry was a more imperative final choice. My public confession of Christ as Saviour and Master, dated from the remarkable revival that, like a tidal wave, swept through the country in the winter of 1858-9. From that time on the Christian life and its ideals filled a large place in my heart and thought. The biographies of great denominational and missionary leaders were my favorite reading. The sermons of Horace Bushnell, and Robertson of Brighton, stirred my spiritual being as Carlyle and Emerson had quickened my intellectual life.

Under official license, in 1864, I began to fill engagements as a "supply." In the spring of 1865 I was received on "trial" by the New York East Conference and assigned to Thomaston in the romantic Naugatuck Valley, nine miles from Litchfield. This pleasant village is known by name wherever a "Seth Thomas clock" ticks the passing hours. During my Senior year I had supplied the pulpit of the little chapel in this village for several months and it was not a new congregation that gave me welcome as I entered on my ministry immediately after my graduation in June, 1865. As the Congregational Church was without a settled minister, for almost two years, I served in many ways as the pastor of the community. The congregation soon overflowed the capacity of the room where we worshipped. A generous offer made to me by Mr. Aaron Thomas, the president of the clock company, started a movement that resulted in the erection of the present commodious church that fronts the village park. The building of this edifice was a beautiful illustration of Christian unity in action. The land upon which the church and parsonage stands and

more than two-thirds of the subscriptions secured at this time were the gifts of Congregational friends. The plans of the church building were borrowed from a New Jersey parish and were pronounced by Bishop Janes, of the Methodist Church, to be the most complete and convenient for the use of a country congregation that had come under his observation. We were disappointed in the desire to secure Bishop Janes to preach the dedicatory sermon. This service, however, was admirably rendered by the eloquent young pastor of St. Paul's Methodist Church in New York City, Cyrus D. Foss. This was the beginning of an acquaintance with Dr. Foss that was renewed during his presidency of Wesleyan University (1875-1880) and during the years when he filled with high honor the laborious position of a Bishop in the M. E. Church. Bishop Foss was a helpful friend of Church Federation. He was a delegate to the Inter Church Conference on Federation in 1905, and also to the Conference at Philadelphia, in 1908, that completed the organization of the Federal Council of the Churches and he took part in the deliberations of both meetings.

As the time drew near when, under the then prevailing rule, I must accept a new "appointment," it was intimated to me from influential quarters that a very cordial welcome awaited me, if I desired to enter the Congregational fellowship and ministry. This change it was understood, involved no revision of my theological views; the only change involved was that to a fellowship permitting an indefinite pastoral settlement and, as it seemed to me, the largest opportunity for service. In asking for a severance of my connection with the New York East Conference it was a matter of keen regret that it sepa-

rated me from a group of ministerial friends to whom I was bound by very close ties. Little did I realize that in joining the denomination with which my ancestors had been connected from the founding of Connecticut, I was entering a path of providential guidance that in after years would not only renew old Methodist friendships, but bring me into official relation with the Bishops and leaders of the M. E. Church, both North and South, to an extent enjoyed, perhaps, by no other single individual in my day and generation.

In the summer of 1867 I accepted the call to become pastor of the still legally entitled First Church of Christ[1] Cornwall, Connecticut, in the heart of Litchfield County hills. In accepting this call I was permitted to continue special studies, for several months, at the Yale Divinity School. Early in 1868 an opportunity came to make a trip abroad. It was an experience that left pictures hanging in the halls of memory that have been an abiding source of enjoyment for half a century. From Paris by the way of Avignon and Marseilles I took the steamer to Genoa and from there to Naples. Holy Week was spent in Rome. Never to be forgotten days in Florence, Milan, and Venice brought me, by way of the Mt. Cenis pass, to Geneva. Visiting Lausanne, Interlaken, Lucerne and Zurich I came down the Rhine from Strasburg and Heidelberg to Cologne.

During the two weeks I was in London I heard Spurgeon preach twice to congregations that crowded the

[1]In 1915 this "First Church of Christ in Cornwall" celebrated the 175th anniversary of its organization at the time of the founding of the town (1740). Its Sunday School lays good claim to being the oldest in Connecticut. There was not a Protestant missionary society in the whole world at this date.

Tabernacle and, through the kindness of one of the deacons of the church, I had an enjoyable interview with the great preacher. A similar kindness of Mr. Graham, the member of Parliament from Glasgow, gave me the rare treat of a field night in the House of Commons during a session in which Gladstone, Disraeli, and John Bright took part in the discussion of the Irish Church Bill. From Oxford and Stratford-on-the-Avon I went up to the English Lake District and walked along the paths so often trod by Wordsworth, Southey, Ruskin, Thomas Arnold, and other great luminaries of English literature. By the way of Abbotsford and Edinburg I came to Glasgow and from thence made the homeward trip.

My installation at Cornwall, in June, 1898, brought together a large group of neighboring churches and their pastors. All who took official part in these exercises have entered into rest. Among them I recall the preacher of the sermon, Dr. Joseph Backus, of Thomston, for many years a member of the Corporation of Yale University, and Dr. Eldridge, who offered the prayer of ordination. For half a century Dr. Eldridge was the beloved pastor of the Congregational Church in Norfolk, a village that in these later years has become famous as the summer home of men and women of countrywide and even worldwide reputation. My brief ministry in Cornwall, where my eyes on every side turned to "the hills," was every way enjoyable. The room in which we held our mid-week service was filled with memories of the school which once gathered within its walls under the direction and support of the American Board of Commissioners for Foreign Missions. It was founded for the purpose of training converts brought from foreign mis-

sion fields as teachers and preachers. At one time the ends of the earth were veritably represented in its membership.

In the autumn of the following year I was married to the beloved wife whose companionship is still earth's richest blessing, in the days that look towards sunset; days in which are recalled with deepest gratitude memories of a home life that has been one of abiding happiness. Experiences of stress, sorrow, and illness have only disclosed more fully the ministry of affection that has been my portion in the sacred relations of the home.

My Cornwall ministry will always be remembered in connection with a friendship which was to have a place of helpful influence in later years. President Theodore Woolsey of Yale College for many years spent his summers in Cornwall. Naturally I looked forward with youthful trepidation to the ordeal of having this great scholar and teacher in my congregation. I soon discovered that my fears were unfounded. This beloved American educational leader was the embodiment of kindness and was clothed upon with an unconscious spirit of humility and Christian devotion, that made his presence a benediction to the entire community. Further on I shall note the part he acted in advancing the cause of Christian unity.

Another friendship of these years still abides: A son of a former deacon of the Cornwall church had won fortune and Christian influence and leadership in New York city. His summer home was in the place of his birth. An elder in the great Collegiate Reformed Church then just erected at the corner of Fifth Avenue and 48th Street, he invited his pastor, the Rev. James M.

Ludlow, to visit him. Dr. Ludlow was so well pleased with this "hill country," that he spent his vacation here in 1869. As the pastor of two large churches in New York city and then of one of the strongest and most influential suburban churches in the Presbyterian fellowship (East Orange, N. J.), Dr. Ludlow has richly fulfilled the promise of his early ministry. I am thankful for the memories of my life-long friendship with the author of the "Captain of the Janizaries."

In 1872 it seemed best for us to again return to Thomaston. From that time, until her death in the summer of 1882, the home of my wife's widowed mother was our residence. Her presence filled it with sunshine both for the daughter she loved and for myself and for our two daughters born in this ancestral home. The decade between 1872 and 1882 were years of special preparation for work further on in behalf of Church Federation. My maiden speech, as an advocate of Christian unity and interdenominational coöperation, was made in 1866 from the pulpit of the old historic "First Church of Christ" (Congregational) in Hartford at a conference presided over by the beloved "war Governor," William A. Buckingham. This meeting was arranged by Henry Clay Trumbull, then in charge of the New England Department of the American Sunday School Union. In his tours, especially through the rural towns of Connecticut, he had been deeply impressed with the needs of interdenominational comity and the federation of Christian forces. My acquaintance with Dr. Trumbull, from this time on, continued until the close of his eminently useful life. I esteemed it an honor that for several years I was numbered among the contributors

of the *Sunday School Times* that, under his editorship, became a powerful instrumentality in fostering the spirit of Christian unity and breaking down sectarian barriers.

For three years after my return to Thomaston I supplied the pulpit of the Congregational Church in Northfield, a parish three miles from my home and in the southeastern part of the town of Litchfield. The old church edifice, then recently replaced by a new one, had often echoed the voice of Dr. Bellamy, the famous theological teacher and minister at Bethlehem, five miles to the west, and that of Lyman Beecher during his Litchfield pastorate. Newspaper work employed a good deal of my time. There came to my desk one day a sample copy of the *Union Advocate,* published in Pittsburgh, Pa., and edited by a young Lutheran clergyman, Isaac Funk, who afterwards gained national and international fame as the head of the publishing house of Funk and Wagnalls and as the editor-in-chief of the "Standard Dictionary." I was deeply interested in this *Union Advocate* and my name soon found a place on its list of contributors. How many articles I furnished I cannot now tell, but they had in them the germ of my present thought and opinions as to plans and methods by which the evangelical denominations of the United States can best give practical expression to their Oneness in Christ. Organic union, as advocated at the present time by Dr. Manning,[1] the Rector of Trinity Church, New York, and those in sympathy with him, in my thought, is an iridescent dream that is not in accord with New Testament authority and the leadership of our Lord and Saviour Jesus Christ the Head of the Church. I can see no signs that

[1]Member of the "Commission on Faith and Order."

Protestantism is an effete and dying phase of Christianity. Rather I rejoice in signs that it is passing into a period when polemic and theological discussion is giving place to a united world conquering spirit in the name of Him who prayed "that they may all be one: even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me."

The bringing of Roman, Greek and Reformed Churches into one great Catholic Body appears, from my point of view, a goal that aside from the impossibility of its achievement is by no means desirable. The unity for which our Lord prayed is the unity of the spirit. It cannot be forced by legislation or secured by submission. The beautiful allegory in which Christ speaks of Himself as the Good Shepherd gives us guidance. There is indeed but *one flock,* but there is room in the pastures of Divine love and service for many folds. Not so many as to interfere with each other and by divisive strife fail to keep open the paths that at the call of the Shepherd's voice will bring them constantly together for life, shelter and protection in the common flock.

The goal of Church Federation is not an easy, sentimental expression of fraternal good will. It is a call to an unselfish coöperative working together of the followers of Christ. Deploring divisions that have broken denominational households into separated ranks, it rejoices in signs and actions that are already betokening the healing of these schisms of a past that no longer should prevail as barriers of separation. With this coming together of individual folds let us remember the law of unity in diversity that exists and controls both in the

realm of nature and the structure of society and government. Let us get back to the fountain head of authority and commission. "Now there are diversities of gifts, but the same Spirit. And there are diversities of ministrations, and the same Lord. And there are diversities of workings, but the same God, who worketh all things in all."

Two facts have often come to mind in this connection as I have read or listened to the disparagement of Church federation plans and action, and the exaltation of the need of organic union that would logically and of very necessity, if accomplished, compel every other communion to bow in submission to Rome. Who that gets below the surface of Church history does not know that the strength of the Roman Catholic Church lies to-day, as in the past, in the activities of the great Orders, that in their plans and thought have often clashed in strifes of a severity that cannot be charged against Protestantism, at least in the last century of its history. Let the record, as even the outside world is permitted to know it, decide if this is an incorrect statement of Jesuit, Franciscan, and Dominican struggles for power and influence in the Church they have so faithfully served. Another fact brings the weakness of human hearts and minds to the bar of judgment. We wax eloquent, and it is well, over the lack of comity and interdenominational coöperation in the planting of new churches, and the best strategic use of Protestant Christian forces, but I am confident I do not go astray in saying that the annals of all the constituent bodies of the Federal Council of Churches will disclose as flagrant and selfish violations of the spirit of comity within their fellowship as we unhappily find on a larger

scale in the history of denominational missionary and church extension activities. The unity for which our Lord prayed was of the spirit. When His Spirit and purposes are enthroned in the hearts of the leaders, as well as that of the rank and file of our denominational flocks, then will His prayer be answered. These convictions and the facts and factors that must be taken into account in all decisions looking towards the goal of united action, have come to take possession more and more of my thought, as wider reading of history and contact with the problems confronting the Protestant church life of the United States have been granted to me.

My contributions (1871-72) to the *Union Advocate* attracted the attention of a little group of ministers and laymen in New York city who were planning to establish a paper in the interests of Church unity. In response to their invitation I conferred with them. Ominous signs had already appeared of trouble in the financial world. The layman who had promised to invest heavily in the proposed newspaper enterprise already found himself in a position where he had to withdraw his promise of support. The leader of the group—an Episcopal rector—was loath to give up the project. He was confident that a small amount of capital would secure success. I listened to his plea with the optimistic outlook of youth. My investment very soon went the way that swallowed up all funds put into new journalistic ventures at this time and during the next decade. It was the beginning of a period in which religious newspapers met the competition of the secular press in ways that destroyed to a great extent their revenues through advertisements, a source of income that for many years made leading re-

ligious newspapers, like the *New York Observer* and *The Evangelist,* very valuable properties. In the early seventies Dr. Prime and Dr. Field little dreamed of mutations that largely destroyed the financial worth of the papers they controlled and brought about finally the demise of these once widely circulated and powerful agents of influence in the Christian world.

The launching of the *Church Union* found my name associated with that of Dr. George E. Thrall as its editor. During the time of my connection with the paper it carried on the first page this message,

Letter from Ex-President Woolsey.

"The venerated and beloved ex-President of Yale College authorizes us to append his name to the list of those endorsing our paper and also permits us to publish the following note." (This was from a letter to myself.)

" 'I desire all practicable union of all believers in Christ and his gospel and whatever looks that way shall receive my hearty support. I hope that the *Church Union,* as the advocate of Union among Christians of different names may flourish.

'THEODORE D. WOOLSEY.'

" '*New Haven, May 24, 1873.*' "

In October of this year the world Evangelical Alliance Conference was held in New York. This meeting opened a new era in the history of Christian unity in the United States. Two significant results followed its action and influence. One was the founding of the American branch of the Alliance, the other the organization of a new denomination.[1] The leading spirit in arranging

[1]The Reformed Episcopal Church.

for this great meeting was Samuel Ireneus Prime, D.D., then editor of the *New York Observer*. At the close of the conference, Dr. Prime dictated at the suggestion of his children and for their special benefit an account of his labors in connection with the conference that was published in his autobiography.

Dr. Woolsey was elected permanent Chairman of this great Conference that numbered delegates representing world wide Protestantism. It was a fitting recognition of the spirit and character of this Christian educator who, during his entire life, sought every opportunity to aid in breaking down sectarian barriers and rallying denominational forces under the standard of the Cross of Christ. Then, as often in later years, I have recalled my friendship with Dr. Woolsey in the days of my Cornwall ministry. As I write these lines there come to me recollections of a conversation in which he spoke of the delightful relations in which he stood to Wilbur Fisk and Stephen Olin while they were at the head of Wesleyan University. "I do not see," he remarked, "how any graduate of Wesleyan that imbibed the spirit of these men could hesitate in accepting a call to the Congregational ministry if he preferred the polity of this fellowship of churches."

A little prior to the meeting of the Evangelical Alliance circumstances arose that opened to me a new door of opportunity. A letter came into my hands that led to negotiations by which I gained control of the subscription list of a paper published for several years by the Young Men's Christian Association of Baltimore. I need not dwell upon the reasons that decided me to give up my connection with the *Church Union* and build upon

the foundation already laid in the subscription list and good will of the Baltimore paper. The most prominent reason was the discovery that Dr. Thrall's views on Christian unity were of a High Church order with which I did not sympathize. Soon after I severed my relations with the paper it passed into the hands of a member of the Disciples fellowship, Mrs. Elizabeth B. Grannis.[1] For twenty years she continued the publication of the *Church Union,* and it must be counted among the influential factors that hastened the era of Church federation.

As editor of *The Alliance* I entered upon my work in Baltimore under conditions that promised abundant success. The old *Good News* constituency stood by me and the circulation of the paper, in spite of adverse conditions in the financial world, increased rapidly. The outlook was every way encouraging and I felt that a life work was opening before me worthy of the best that mind and heart could give in the plea for unity and comity among the followers of Christ. Baltimore at this time, as always, was to a remarkable extent a city of Christian homes. A rare combination of hospitality and culture found expression in the social and business life of the city. I received a welcome into this life that is still a pleasant memory. Little did the majority of business men realize the dark days that were just ahead. Those who can recall the closing months of 1873 will never forget the panic that followed the announcement of the failure of Jay Cooke & Co. Within twenty-four hours the wheels of traffic began to slow up. The day previous to the New York failure a considerable number of new subscriptions had come into the office. In the weeks that

[1]See page 396.

followed these ominous tidings the receipts from subscriptions and advertisements fell almost to zero.

Economy became a familiar watchword and every possible home expense was lopped off. It was a time of taking in sail. Long established religious newspapers suffered severely and new enterprises quickly dropped out of existence or were merged into older publications. Within a few months the subscription list of *The Alliance* was taken over by *The Working Church,* afterwards merged into *Christian Work,* that in recent years has absorbed the once famous *New York Observer* and *The Evangelist.* At the time my disappointment over these changes was grievous, but as life goes on we learn that these trials are often a preparation for service and opportunities that open in due time.

A bit of literary work at this period is worthy of mention. While in Baltimore I made the acquaintance of Mr. J. Henry Stickney, an honored citizen and member of the Congregational Church, who had acquired large wealth as the owner of a Cumberland County coal mine. Born in Massachusetts he was especially interested in the history of New England. He was a strong advocate of the New England town system of local government as compared with the county system that prevailed in Maryland.

Mr. Stickney decided to give a wide circulation to his views and, knowing that I was in full sympathy with them, he asked me to write a pamphlet on the evolution and history of the town system of his native state. In preparation for this work I visited Boston and Cambridge and pursued my investigations under the helpful guidance of a distinguished professor in the Law Department

of Harvard University. The liberal seed sowing of Mr. Stickney carried this information into most of the homes of Maryland. The beautiful Pilgrim Memorial at Plymouth attested Mr. Stickney's love for his Pilgrim and Puritan ancestors. His will gave to the Congregational Home Missionary Society the largest legacy received in its history.

In our pleasant Thomaston home my pen was busy with editorial and general newspaper work, but I never lost sight of the "star" to which I had "hitched my wagon." Sundays gave opportunity for enjoyable pulpit supply service in different parts of the state. Permanent work on the Lord's day opened at an early date.

Soon after Francis Murphy, a noted temperance evangelist of the time, had brought to a close a successful series of meetings in Thomaston, I received a postal signed in behalf of the employes of the American Knife Company, whose factory was at Reynolds Bridge, two miles from my home, asking me, at my convenience, to come down and speak to them on the subject then uppermost in their thought. I gladly responded and on the appointed evening found the school house crowded with men eager to listen to my message. It was a somewhat motley company, made up for the most part of skilled English cutlers, whom higher wages had lured from their old Birmingham and Sheffield homes. In dress, and other ways, some of them disclosed their beer-drinking habits that absorbed a large share of their earnings. But I had come to them under opportune circumstances and they gave me excellent attention. As I was about closing my address, it flashed through my mind that I had no engagement for the following Lord's day. The question

was put, "Would you like to have me come down and speak to you again next Sunday morning?" The response was cordial and they thanked me by vote for the evening talk.

When I entered the school house on Sabbath morning I found it filled with a congregation of attentive listeners representing nearly every home in the little community. The denominational affiliation of this intelligent, middle class English folk, in their old home, had been with the Church of England and Non-Conformist bodies. In this isolated community, two miles from the village centre, they quickly formed non-church going habits and were satisfied to send their children to the Sunday school that held its session in the afternoon.

They expressed in every possible way their appreciation of my willingness to conduct a service on Sunday morning. I enjoyed to the full the privilege of shepherding these spiritually neglected homes and gladly gave up other engagements to do so. A tender religious interest was followed by the public confession of Christ on the part of more than two score souls. The transformation outwardly, as well as inwardly, was in some cases a miracle of change. Within a year the funds were secured to erect the neat and well-arranged edifice in which services have been held from that time until now. The sweet-toned bell, that in these years has called the community to worship, was the gift of my friend and neighbor, Mr. Aaron Thomas, of whose generosity at an earlier date I have already made mention.

The experiences of this humble but delightful pastorate gave me a deep knowledge of the transforming power of the Gospel of Christ upon lives that had wandered far

from the Father's house, and enabled me to study at close range the social and labor problems that then, as now, confront the Church of the Living God. All unconsciously I had become the pastor of a federated congregation. No less than five denominations were represented in our services. The time soon came when another stage of federated action was reached. While the congregation was liberal in its gifts it was not strong enough to give a fair support to a minister without outside aid. Thoughtfully, and without pressure on my part, those who held the places of leadership decided that as they were in the neighborhood of strong Congregational churches, that had already helped them, it was best to unite with that fellowship. The decision was unanimously approved. Letters were sent out that brought together the council that organized "The Eagle Rock Congregational Church of Thomaston, Conn.," a name suggested from a beetling mountain crag scarcely a mile away. While the expectation, at the time, that other industries would increase the population has not been realized this "candle" has given the radiance of its light for over forty years in a community once noted for its Sabbath breaking habits. I am sure my pen did better work by reason of this ministry that would have closed at an early date had I accepted the invitation that came to me to become pastor of a church in New Haven. It was in these years (Dec. 12, 1880) that an experience of strangly mingled joy and sorrow came to me. Like a "bolt out of the blue" a fateful telegram brought tidings of the death of my only brother.[1] A few hours after his home going, a daughter was born in our home whose

[1]See page 394.

unselfish ministry of love in later years has been a large factor of helpfulness in my work. A little later on the life of the beloved mother, whose home had long given us the benediction of her beautiful Christian character, came to a close, and again the door of opportunity opened into new pathways.

For some time I had been a contributor to the *Golden Rule,* published in Boston. A letter received from its owner was followed by negotiations that in the fall of 1882 found me its editor. Plans were under discussion during the winter that promised to place the paper on a strong financial basis. Just at the time when I needed full strength for my work and its conduct, under the proposed change of management, I was stricken down with a serious illness that compelled me to give up all work. I found rest and restored health in the delightfully located home of my father and my present residence, overlooking the Connecticut River in the neighborhood of Middletown, northward beyond Hartford to the Massachusetts hills and the famous peaks of Mt. Tom and Mt. Holyoke, in the far distance. It was a source of satisfaction to me that the *Golden Rule* passed into the hands of Dr. Francis E. Clark, who, afterwards, changed its name to *The Christian Endeavor World.* Under his editorship, and that of his gifted associate, Dr. Amos R. Wells, this widely circulated journal has been the staunch advocate of a practical working Christian Unity. I have often wished that the little volume from the facile pen of Dr. Wells, "That They All May be One," could find a place in every Christian home in the country.

With returning health two calls came into my hands from parishes only a few miles distant from Middle-

field. I accepted the invitation to become pastor of the Congregational Church in Westbrook, my birthplace. This ministry of twelve years was one, in many ways, of great happiness, mingled with trials that for the moment were "grievous," but which in later years disclosed their meaning in an "afterward" of blessing and service. My study was in the ell part of the old parsonage built in colonial days. Here, with the advantages of a well selected pastor's library, my pen was again busy to some extent with newspaper as well as sermonic work.

During a visit from an old Thomaston friend, Mr. Joseph R. French (Yale 1857), who had been in charge of its academy while I resided there, and then principal of the Skinner High School in New Haven, he urged me to write a history of Connecticut that would be suitable for use as a supplementary reader in the schools of the State. The suggestion appealed to me, as I had been interested from boyhood in the story of this "ancient Commonwealth." The book, when it came from the press, met with a very cordial reception. It has had a circulation in the homes and schools of Connecticut beyond that of any other history of the state.

It was not long before I had a more ambitious work "on the stocks." A work that proved a little way ahead a providential link in bringing me into special activities in behalf of Christian Unity and Church Federation. In the preparation of my "Cyclopedia of Religious Knowledge," I gave careful attention to the historical sketches of the Protestant denominations of the United States. These articles were written by men of eminence and recognized leadership in the Communions with which they were connected. Bishop John H. Vincent told in

brief the story of the marvellous development of the Methodist Episcopal Church; Bishop Eugene R. Hendrix rendered a like service for the M. E. Church, South; Dr. Charles L. Thompson, for many years a leading Presbyterian minister of the Middle West, and an associate editor of *The Interior,* and at this time pastor of the Madison Avenue Presbyterian Church in New York, prepared the sketch of the Presbyterian Church in the U. S. A.; the Rt. Rev. William Stevens Perry contributed the article on the Protestant Episcopal Church; the beloved Thomas Armitage, D.D., pastor of the Fifth Avenue Baptist Church, and the author of a standard history of this great fellowship, wrote the sketch of the Baptists; Edward Everett Hale contributed a masterly essay on Unitarianism; Professor E. J. Wolf, author of "Lutherans in America," furnished the account of the Lutheran Church in the United States; Alonzo Quint, D.D., an authority on Pilgrim and Puritan history, promised to give an account of the Congregational fellowship of churches, but illness delayed his work and I was kindly aided in preparing this sketch by Dr. Dexter, of Boston: Dr. D. S. Stephens was the writer on the Methodist Protestant Church; Rev. H. McDiarmid, then editor of the *Christian Standard,* told of the rise and growth of the Disciples; Bishop Weaver gave the story of the United Brethren in Christ; and Professor David D. Demarest wrote the sketch of the old historic Reformed Church in America. This summary of titles and writers will give a clew to work and correspondence that brought me into close touch with denominational leaders and the history of American Protestant Christianity. The reader will note in this list of contributors the names of men who

now stand high up on the roll upon which is inscribed the names of the founders of the Federal Council of the Churches of Christ in America.

In the year following the publication of the Cyclopedia, I edited a little homiletic magazine that was utilized as a means of advertising this book of reference. For several months my pen contributed a large part of the editorial page of *The Christian Weekly*. On Christmas eve of 1893 the comparatively modern church, in which I had preached for over ten years, was destroyed by fire. It was within a year replaced by one of the most beautiful country churches in New England.

In these days of stress the shadow of bereavement fell upon my path in the death of my sainted mother. With unselfish devotion she met the duties that fell to her lot as a mother and the wife of a Methodist minister. She never fully recovered from the sudden blow that overwhelmed her in the tragic death of my brother in the prime of his successful career. Broken in health, she accepted in a spirit of Christian resignation the divine will and found comfort in the verities of immortal hope. This sorrow, with the strain of overwork, brought on an illness that compelled me to resign my long pastorate at Westbrook.

Again I found myself in the Middlefield home and once again, with rest, came restoration to health and the consideration of plans of future work. I had passed my fiftieth birthday. In the previous decade my literary work had gained such kindly recognition that it seemed probable that along the line of authorship I should find the field of future labor Already I had begun to gather material for a general history of American Christianity

when the call came for service in which I was permitted to help in making some of its history.

In the months previous to my retirement from my pastorate in Westbrook, editorial work made necessary frequent trips to New York. Calling one day upon Dr. Thompson at his study in the Madison Avenue Presbyterian Church, he told me the story of the Conference recently held in his church that had launched the "Open and Institutional Church League." He expressed his fear that the "League" would accomplish but little if some one could not be found to act as its executive secretary and inquired if I would be willing to consider the acceptance of this position if it were offered to me. I could only assure him of my sympathy with the spirit and principles for which the "League" stood.

A few months after my recovery from the serious illness that overtook me in the fall of 1894, I received an invitation to give an address at the annual meeting of the League held in Philadelphia, November 5, 1895. Under the trees of the country home where I have in these later years pondered so many "Church Federation Plans," I studied the platform, and meditated upon the mission of the "Open Church League." My conviction deepened that this inter-denominational organization might be made an effective instrumentality in securing not only a clearer and more adequate conception of the mission and work of the Church of Christ, but also aid in the unification and federation of Christian forces in the United States. I chose as the subject of my address "The Institutional Church and Christian Unity."[1]

[1]See page 398.

CHAPTER II.

The Open and Institutional Church League.

In the Providence of God the honor of pioneer leadership in the steps that led finally to the calling of the historic Inter-Church Conference on Federation, 1905, came to an inter-denominational fellowship organized in 1894 as "The Open and Institutional Church League."

The letter of invitation, that brought together the small but influential company of men that assembled in the Madison Avenue Presbyterian Church, March 27, 1894, and the Platform they adopted, discloses aims and principles, then widely questioned but to-day generally accepted.[1] The prompter in this "getting together" was the Rev. Charles L. Thompson, D.D., the pastor of the church in which the Conference met. His name will have frequent mention in the progress of our story. From the beginning of a friendship, formed under circumstances already noted,[2] until now, I have leaned heavily upon his help and counsel.

Dr. Thompson, in early manhood, won wide reputation in the Middle West as a pulpit orator, ecclesiastical leader, and editor. In 1889 he was called to the pastorate of the Madison Avenue Presbyterian Church in New York city.[3] The office of Moderator of the General Assembly is the

[1] See page 397.

[2] Page 31.

[3] Dr. Thompson was pastor of prominent churches in Pittsburgh, Chicago, and Kansas City (1867-1888); editor of the *Interior*, Chicago, (1877-9).

highest honor in the gift of the great Presbyterian Church. In the year 1888, that celebrated its centennial, the friends of prominent men were eager to secure for them at this time this coveted position of responsibility; but the young Western leader won out and was escorted to the Moderator's chair by Howard Crosby and Herrick Johnson, men honored and beloved in the history of the Presbyterian Church.

Dr. Thompson's experience, as a pastor in the Middle Western states, had given him large knowledge of social and religious problems in their relation to the churches and their responsibility. He was a firm believer in the "open" and "free pewed" house of worship. At the time of the calling of the conference, that founded the "Open Church League," his congregation had adopted the "free seat plan." With the aid of his efficient assistant, the Rev. George Whitfield Mead,[1] the church was becoming an active centre of institutional activities. In the meridian hour of life its beloved pastor was well equipped to enter the door of opportunity that soon opened to him in his election as Secretary of the Presbyterian Board of Home Missions. In this influential position, and under his leadership, social and missionary work received an impetus and inspiring guidance, the influence of which has permeated the life of all the Churches of Christ in the United States. As the chief founder and President of the Home Missions Council,[2] he has aided in opening a new era in the history of Home Missions. I do not know the circumstances that first brought Dr. Thompson and

[1]Author of "Modern Methods of Church Work" 1896.

[2]Thirty-two denominational societies are in the membership of this Council.

Dr. North together, but their "team work" began in the calling of the conference that organized the "League." It has been a steady pull together ever since. Dr. North had been recently called to the executive secretaryship of the New York City Extension and Missionary Society of the M. E. Church. Previous to this time he had filled prominent appointments in the bounds of the New York East Conference, and a large part of his ministry had been in New York. Born in that city, the son of an honored merchant and prominent Methodist laymen, from boyhood, at the family altar and through the church activities of a delightful home, he early learned of the social and religious needs of the great metropolis. After his graduation from Wesleyan University, of which his father was for many years a trustee, he entered upon ministerial labors that brought him into close touch with the social and spiritual problems that confronted the churches of the rapidly growing northern section of Manhattan Island. With Dr. Thompson, and other co-workers, his name stands high in the list of the pioneer founders of the Federal Council of the Churches.

The "Preliminary Conference" that founded the "League," met in the Madison Avenue Presbyterian Church in New York City on the morning of March 27, 1894. It was a small but influential company of pastors that took part in its deliberations:—the personality of some of these men will often appear in the progress of our narrative. Before the close of the sessions of the conference a committee, of which the Rev. Charles A. Dickinson, D.D., of Boston, was chairman, presented a report that, after considerable revision, was eventually accepted as the "platform" of the "League."

Having adopted a brief provisional constitution and elected officers the conference adjourned to assemble in the Autumn.[1] This meeting was held in Berkley Temple, Boston, October 31, 1894. During its interesting sessions the organization of the League was completed.

Owing to the illness of Dr. Dickinson the Spring meeting of 1895 was omitted, and we now come to the conference held in the Holland Memorial Presbyterian Church in Philadelphia, November 5, 1895, when I was called to take up the duties of corresponding secretary and the Rev. Charles L. Thompson was elected President. The beautiful edifice in which the "League" met is not only a memorial to the generous donor whose name it bears, but to that great hearted laymen, Robert C. Ogden, who, for many years, was its leading spirit.

Mr. Ogden was an ardent advocate of the "open" and "free pewed" church, and, in the early days of the League's history, gave it strong support, as did his pastor, the Rev. W. M. Paden, D.D. In my address at Philadelphia,[2] after expressing the conviction that the platform adopted by "The Open and Institutional Church League" was in accord with New Testament principles, in its aim "to save all men, by all means, abolishing as far as possible the distinction between the religious and the secular, and sanctifying all days and all means to the great end of saving the world to Christ," I closed with these words:

[1]President, Rev. C. A. Dickinson, of Boston; Vice-President, Rev. C. L. Thompson, of New York; Secretary and Treasurer, Rev. F. M. North, New York. These officers with the following formed the Executive Committee, Rev. J. L. Scudder, Jersey City, N. J., and Rev. C. S. Mills, Cleveland, O.

[2]See page 398.

"This League seeks in its fellowship to bring together believers of every name, asking: 'What can be done to make the Church of Christ a more efficient instrument in accomplishing His redemptive work in the world?' Organic ecclesiastical unity we may hold as a dream of the future, or dismiss with the interrogation. Is it desirable? But Christian unity as a spiritual reality and as a practical factor, bringing the denominations into federative relations through which they can work out the problems of Christian service in city, country, and abroad without the present waste of forces, who that loves the Kingdom of our common Lord can but desire and long to see consummated? It is coming, and in its coming I believe that the Open and Institutional Church League, seeking in the counsels of it's fellowship to exalt the work and mission of Christ in the life of the Church, is destined by the favor of God to act an important part."

We stand now upon the threshold of the years in which this prophecy was to be fulfilled. As already noted, the "Open Church League" was organized through the action of a group of ministers and laymen connected with Presbyterian, Methodist, Baptist, and Congregational Churches. This inter-denominational fellowship voiced a plea for plans of ministration and a readjustment of forces that would make the churches of every community more effective. It exalted a Christ-like conception of their responsibility as the centre of every day service and called them to take a "leading part in every movement having for its end the alleviation of human suffering, the elevation of man, and the betterment of the world." The League "stood for open church doors for every day and all the day, free seats, a plurality of Christian work-

ers, the personal activity of all church members, a ministry to all the community through educational and philantropic as well as more specific spiritual channels, to the end that men might be won to Christ and His service, and the Church of which He is the Head, brought back to the simplicity and comprehensiveness of its primitive life, until it could be said of every community, 'the Kingdom of Heaven is within you and Christ is all and in all.' "

The men who founded the "League" were practical idealists. Nearly all of them were laboring in difficult fields and constantly facing the social, as well as spiritual, need of congested centers of population. With cherished memories of friendships formed in these days of pioneer activities and providential guidance, I pause in my narrative to recall the life work of comrades, some of whom now rest from earthly labors.

The Rev. Charles A. Dickinson, D.D., the first President of the League, after his graduation from Dartmouth College and Andover Seminary, entered the Congregational ministry. While pastor of a church in Lowell, Massachusetts, he became deeply interested in plans that sought to solve the problem of the "down town" church and its relation to the people in its neighborhood. His enthusiasm was contagious and a few laymen of means gave him their aid when he accepted an invitation to remove to Boston and take charge of Berkley Temple, that became widely known through the varied institutional activities which his fertile mind suggested.[1] The

[1]Of this word "institutional," Dr. Josiah Strong once aptly said, "It is a word we all dislike but all have to use." As expressing the spirit and methods of everyday ministration it has finally won a rightful place.

death of his largest financial supporter and his own failing health compelled him, in the prime of his years and usefulness, to relinquish plans that had proved very fruitful. In a vain quest for health he went to California, but his strength steadily failed until the call came to higher service. Dr. Dickinson was a man of beautiful spirit and unselfish consecration. His lovable qualities of character endeared him to all who came in contact with him.

Among those present at the launching of the League, and officially connected with it from the beginning, was Josiah Strong, D.D., then General Secretary of the Evangelical Alliance. His first published volume, "Our Country," by its large circulation, had gained for him wide recognition at home and abroad. He had deeply pondered the problems confronting the Church of Christ in its work and mission. His facile pen and fascinating way of presenting statistical information, made him for many years a great dynamo of influence in labors that continued up to the time of the long illness that terminated his career of world-wide usefulness. His life long friend, Dr. Washington Gladden, has well said, "The lines upon which the world must go forward have been quite distinctly laid down by this clear sighted philosopher. No one has made it plainer that the world's woe is due to-day to the persistent rejection by the Christian Church of all that is central and constructive in Christianity; that the teachings of Jesus afford the aim, the principles and the motive power for realizing the world-ideal after which men are groping to-day. The world needs this truth to-day as it never needed it before. Let us hope that it may come

as the final and convincing testimony of one who saw the truth clearly and was not afraid to speak it."

For several years and until the close of his life, Dr. Strong was Chairman of "the Commission on the Church and Social Service" of the Federal Council.

Among the members of the Executive Committee of the "League," chosen after I became its secretary, I learned to turn constantly for counsel and aid to John Bancroft Devins. The life of Dr. Devins was one of loneliness and romance in boyhood, and of strenuous toil and success in later years.[1] Born in New York City in 1856, what little knowledge he possessed of his parentage he found in the records of the Home for the Friendless. His father, who was Irish Catholic, disappeared six months after his marriage to Ann Mahan, who was compelled to earn a livelihood in domestic service. In the spring of 1859, with the consent of his mother, he was legally placed in the care of the Home for the Friendless, and in July of the same year he was adopted by foster parents residing in Oneida County, New York. They were farmers in humble circumstances and when overtaken by misfortune that left them in distress, the lad they had taken into their home became their main stay, earning money by doing chores for neighbors. In winter he was up at three o'clock in the morning in order to get through his extra work and find time to go to school. Under the most depressing home influences his heart opened to spiritual hopes and desires and he at-

[1]John Bancroft Devins. A True Greatheart, Biographical Sketch and Reminiscenses, by Rev. E. C. Ray, D.D. Association Press, N. Y. City, 1912.

tended church and Sunday school when permitted to do so. When he was sixteen he told his foster parents that he must secure an education. He worked for them one year more, gave them all he earned and then started out for himself.

In 1876 he came to New York and at once visited the Home for the Friendless. From this time on this institution, with its remarkable history, had a large place in his thought and service. He was always a welcome visitor and the children were delighted to see him and listen to his familiar talks. In 1904 he initiated the plans and carried them to a completion that increased the endowment of the Home by $129,000.

Coming back to the years of early manhood we find him winning friends, who encouraged him to prepare for college; but it was by his own efforts that he earned the money that paid his way through New York University and Union Theological Seminary. He secured a place on the *Tribune* as a reporter and began work with his pen that found him at the time of his death chief owner and editor of the *New York Observer*. After graduating from Union Theological Seminary he became pastor of Hope Chapel in Fourth Street, in the heart of the densest city population in the world. This work was supported by the Fourth Presbyterian Church, of which Dr. Howard Crosby was then pastor.

It was in 1894 that Dr. Devins called together, in an all day conference, the ministers and Christian workers laboring in this neighborhood. Under his leadership they organized the East Side Federation of Churches, that gave the impulse that brought about the founding, the following year, of the City Federation. Hope Chapel

was a splendid illustration of the spirit and principles which the "Open and Institutional Church League" was seeking to advance. When the "League" was merged into the "National Federation of Churches" he was elected a member of the committee that arranged for the Inter-Church Conference on Federation, held in New York in the autumn of 1905. As chairman of the Press Committee his newspaper training aided efficiently in sending out nation wide reports of the sessions held in Carnegie Hall. As editor of *The New York Observer,* he gave large space and enthusiastic support to the plans and work that culminated in the organization of the Federal Council of the Churches of Christ in America, at Philadelphia, in 1908. As chairman of the Committee on Literature he was co-editor with myself of the volume containing the proceedings of this meeting. In 1904 Dr. Devins spent several months in the Philippines and wrote a very pleasant and helpful volume telling the story of his travels.[1] The "Foreword" of the book was penned by ex-President Taft, then Secretary of War. While pastor of Hope Chapel, Dr. Devins had come into intimate relations with Theodore Roosevelt, at that time Commissioner of Police in New York City. This volume of travels bears the following characteristic dedication:

TO THEODORE ROOSEVELT.

"Who teaches the sanctity of government; who enforces laws without respect to persons; who looks for the best in every man; who sympathizes with those in

[1] "An Observer in the Philippines." American Tract Society, 1905.

> distress; who aids those struggling upward along the hard path which ultimately leads to self-respect and self-government; this record of achievements in the Philippines during the first six years of American occupation, and of plans for the future, is affectionately inscribed by one who had the honor of his friendship, and the privilege of being a fellow-laborer during his Police Administration in New York."

In the complimentary copy of this book which Dr. Devins presented to me, under my name, he wrote these lines,

> "No distance breaks the ties of blood,
> Brothers are brothers evermore."

Memories of the many hours we spent in counsel have an abiding place in my recollections of these days of strenuous labors.

The mystery of Divine Providence was pondered in many hearts when Charles Cuthbert Hall fell at his post of responsibility in the prime of his years. While pastor of the old historic First Presbyterian Church in Brooklyn, before he became the President of Union Theological Seminary, he was intensly interested in the work of reaching the unchurched masses in crowded centers of population. City Park Chapel, Brooklyn, stands to-day as a memorial of his labors and the generous support which the First Presbyterian Church and congregation gave to his far reaching plans. The fourth annual meeting of the League was held in this church. As a vice-

president of the "League" I found in Dr. Hall a sympathetic counsellor. It was my privilege to be a guest in his home, within the Seminary building on Park Avenue, a short time before he started on the Foreign Mission tour where he contracted the desease that ended his life.

In 1905, he delivered "The Cole Lectures" before Vanderbilt University at Nashville, Tenn.[1] This notable series of lectures contain "visions and dreams" that reveal with what intensity of thought and purpose he believed in the coming of the Kingdom of God and the unification of Christian forces. "The prescient Christ," said Dr. Hall, "evidently hoped and expected His followers ultimately to concur among themselves and to become one in Himself. For this concurrence He prayed. It is impossible to believe His prayer to have been in vain. Its fulfillment in time is certain. If we understood the signs of our age better, and were less embarressed by precident and prejudice in interpreting them, we might not find it difficult to comprehend the new spiritual and intellectual movements of the last sixty years and to account for the present situation in the sectarian churches. It is, at least reasonable to admit the possibility that a great movement towards the Christly conception of a simplified Church is near at hand, even at our doors."

In his eloquent address at Carnegie Hall,[2] (Nov. 21, 1905), Dr. Hall drew a vivid picture of a World Conquering United Church, and closed with these prophetic words, "In this Universal Church the West, true to its

[1]"The Universal Elements of the Christian Religion." Revell Company, 1905.

[2]Church Federation. Report of the Inter-Church Conference on Federation, 1905, pp. 580-584.

own temperamental and historical conditions, shall express the essence of Christianity after its own terms; and the East, the meditative, mystical East, true to its own thinking, and its own venerable traditions, shall at last express, interpret and exhibit after the manner of its own thinking the same eternal essence. It is written in the Epistle to the Hebrews, concerning those just ones that lived before Christ, 'that they without us should not be made perfect.'

"We may take the same great words, and apply them to this absorbing theme that is now before us, the conquest of the world, which is the reconciliation of the world of God in Christ Jesus. The West has its own mighty values in the interpretation and expression of that eternal essence of the truth: the East, as time goes on, shall more and more reveal that it has its own specific and great values in the interpretation of the eternal essence. Each is necessary to the other, East to West, West to East, that they without us should not be made perfect, that we without them should not arrive at the full—orbed interpretation of the Gospel, which is neither for West nor for East, but for the one indivisible world and race of man for whom the preexistent Son became incarnate, and unto whose redemption the Holy One of God gave Himself in atoning sacrifice upon the Cross of Calvary."

As I write these lines, memory takes me back to Sunday afternoons in the Seminary Chapel on Park Avenue when, with other worshippers, our devotions were led by Charles Cuthbert Hall; I hear again his helpful entwining of his own reverent thought with the prayers of

the ancient church drawing us near to Him, "who for us men and for our salvation came down from heaven."

While the Episcopal Church was not personally represented in the company that founded the "League," I soon found loyal supporters in the ranks of the rectors of Episcopal churches in New York City that had already achieved notable success along institutional lines. The personality of E. Walpole Warren, D.D., the beloved rector for many years of Holy Trinity Church, is recalled with tender interest and grateful memories. Coming to New York from the Church of England, in whose work he had won distinction, with whole-hearted zeal he rooted his life into service for the great city that was his home until his death. Evangelistic in spirit Dr. Warren welcomed the signs of the times that indicated a growing spirit of unity among the followers of Christ. Holy Trinity Church, under his administration, was a centre of far-reaching influence both in the activities of the home church on Madison Avenue and that of the beautiful church and parish house on the East Side erected by the munificence of Miss Rhinelander.

Dr. Warren was a very busy man but he found time always to give me his quaint welcome that I soon learned was the opening of a gate into his heart. Among the Episcopal rectors in New York who gave me aid in these early days Dr. Warren stood first in his gifts of time, counsel and money. He was one of the founders of the National Federation of Churches and deeply interested in every plan that sought to make its work more effective.

Two laymen, of large wealth and influence, were identified with the "League" from the time of its organization —William E. Dodge and John S. Huyler. When the

honored father of Mr. Dodge finished his life work as a Christian merchant and Philanthropist, the son, who bore his name, took his vacant place and ably fulfilled its responsibility. He was a firm believer in the free church and its large every day ministration, especially in the congested centers of population. Mr. Dodge, like every other willing giver was indentified with a multitude of organizations that looked to him for sustaining benefactions. During his presidency of the Evangelical Alliance he met most of its expenses. While the "League" and the "National Federation of Churches" did not receive the large gifts from Mr. Dodge, which aided many other organizations with which he was identified, he was our largest contributor in those early days.

Methodism, especially in New York City, owes a debt to John S. Huyler it ought never to forget. With Mr. Samuel S. Bowne, he was one of the chief supporters of the New York City Church Extension and Missionary Society of the M. E. Church during the years in which Dr. F. M. North was its secretary. Mr. Huyler was deeply interested in "rescue work." Not only the wealth that came into his hands, but his time and personal attention were given to labors in behalf of the poor, wretched victims of drink and the outcasts of society. He believed in, and put in practice, the principles for which the "League" stood and was generous in his contributions to its work.

Having referred to Dr. Thompson and Dr. North as the leading founders of the "League," I am glad to name some other active members who are still busy in various fields of labor. The Baptist fellowship was ably represented by Dr. Leighton Williams and Dr. Edward Judson.

In my boyhood I had often heard of William R. Williams as one of the most eloquent preachers in New York. I found in his son one of our most efficient helpers. While his church, taking over the name, good will, and property, of his fathers well known "Amity Church," has not developed into large strength, it has been a "candle of the Lord" shining in a dark place. Dr. Williams, as the leading founder of the Brotherhood of the Kingdom, and as pastor of an "institutional Church," has done a great work in advancing the ideals of that larger ministration advocated in the platform of the "League."

Gaylord S. White, who for many years has been at the head of the "Union Settlement" in upper New York, was the first recording secretary of the League. At the time he was associated with Dr. Charles Cuthbert Hall as pastor of the City Park Chapel in Brooklyn, not far from the Navy Yard. With sympathetic interest I have followed his work in the guidance and development of the fruitful "settlement activities" that originated in a proposal made at a meeting of the Alumni Club of the Union Theological Seminary in 1893.

The Rev. Henry Mottet, rector of the Church of the Holy Communion, at the corner of Sixth Avenue and Twentieth Street, gave me his hearty support as did Dr. John P. Peters, rector of St. Michael's Church, not far from Columbia University.

Dr. Mottet succeeded W. A. Muhlenberg in his present long and honored pastorate. Dr. Muhlenberg founded St. Luke's Hospital in New York and the unique foundations at St. Johns Land on Long Island.

My acquaintance with Dr. Peters dates from a letter received from the late Bishop Potter in 1896. As the

leader of the expedition that excavated Nippur in 1888-95, Dr. Peters won an international reputation. The devoted pastor of a great city church he has found time to write helpful volumes on Scriptural subjects, especially as explained and illuminated by modern explorations.

While I could not claim an intimate friendship with Dr. William R. Huntington, the beloved rector of Grace Church, I am confident that my affection for him was reciprocated with a small place at least, in his large and generous heart. He disliked, as we all did, the word "institutional," until we failed to discover any other word to take its place. The platform of the "League" found beautiful illustration in Dr. Huntington's ministry and the activities that he organized in connection with Grace Church and the every day administration of its Chapels and settlements. I remember with peculiar pleasure my annual visits to Dr. Huntington's study in the rectory, adjoining Grace Church. He was an earnest advocate of Church Unity, and never so busy but that he could find time to discuss this favorite theme. I had read his little volume on "A National Church," and was quite ready to agree with him that if the Protestant Episcopal Church would make the concessions, that he was prepared to advocate, it might be possible to secure an organic union of his Church with other Communions.

In his zeal to bring about organic Unity Dr. Huntington shook his head over my "federation plans." Indeed he hesitated, at one time, about renewing his annual subscription for fear he might be understood as favoring federation. I ventured to tell the story of the generous Quaker from whom a contribution was asked for the erection of a new meeting house for a sect whose

tenets did not have his approval, "Friend do I understand," he said, "that thou wilt build on the old site? If so, here is fifty dollars to be used in paying for tearing down the old meeting house." Dr. Huntington laughed, in his quiet way, reached for his check book and I left with a check in my pocket. He renewed his subscription every year afterward until the hand that had been the wise dispenser of consecrated funds rested from earthly service.

As I write these lines I find myself again in the large room in St. Bartholomew's Church where its busy rector met his visitors. Alert in all his movements each listener had the sympathetic but detective attention of Dr. Greer. In those days I always felt a little uneasy in his presence, for I was quite sure he was trying in a fraternal way to make me out. His kindly greeting in later years has been an assurance that the final verdict was favorable. Bishop Greer in his long and eminently useful career has won the esteem of the Churches of every name in the great Diocese over which he has charge. It is the wise, conservative, and catholic spirit of men like Bishop Greer that has kept the American Episcopal Church true to its Protestant heritage and in fraternal relations with other Christian Bodies. When the life history of Bishop Greer is written, no chapter will have deeper interest than that which tells the story of the development, under his executive genius, of the "institutional" activities, and every hour ministration of the work supported by St. Bartholomew's Church during the many years in which he was its rector.

From these recollections of men, who in various ways were identified with the mission and work of the

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"League," let us turn again to the narrative of office labors and secretarial wanderings.

After the convention in Philadelphia a communication was sent out stating our plans and asking financial support. A check from Mr. Dodge for three hundred dollars, and a contribution of fifty dollars that Mr. Ogden handed to me the day following my election as corresponding secretary, placed in the treasury the first gifts towards resources that never permitted other than very limited expenditures. My office desk for a few weeks was in a room in the Madison Avenue Church. I soon discovered (this was before the days of the telephone and the subway) that I was too far away from what might well be termed the secretarial headquarters of the city. Through the kindness of Dr. North my desk soon found a convenient nook in the room that opened into his office. One hundred and fifty Fifth Avenue is within gun shot of most of the leading denominational publication, educational, and home and foreign missionary societies, of the United States.

I had now come to the vantage ground and privilege of constantly meeting and consulting with leaders of our American Protestant Churches, regarding possible plans for bringing together denominational forces and making them more effective along lines of evangelistic, social, and philanthropic work. During the first three years of my secretaryship my residence was in New Haven, an hour and three quarters by fast trains from New York. Four days of the week were spent in the city. In my New Haven home my pen was busy in preparing literature that found wide circulations for several years after January 1, 1896.

A glance over the files of the religious newspapers will show that the "Institutional Church" was a fruitful topic. A large amount of this literature was prepared and mailed from my desk to editorial offices. At an early date it was decided to issue a quarterly magazine, that bore the title *The Open Church*, a "Magazine of Applied Christianity." My name headed the editorial list, upon which also appeared the names, as my associates, of Charles L. Thompson, F. M. North, Leighton Williams, John P. Peters and Sylvanus Stall.—A Presbyterian, Methodist Baptist, Episcopal, Lutheran and Congregational team. Did one ever do better work! *The Open Church* was a handsomely printed and fully illustrated magazine and accomplished a helpful mission at the time it was issued. Nearly all the large institutional work, that had then found its most splendid illustration in churches like St. Batholomew's, St. George's, and Grace Church in New York, were fully described in its pages.

In the fall of 1896 the "League" held its third annual conference in the Fourth Congregational Church in Hartford, Conn. This church had become widely known for institutional activities that had developed under the leadership of Rev. Graham Taylor. It was here in the edifice that for many years echoed the wonderful sermons of Horace Bushnell, that Dr. Taylor first engaged in labors that have made him one of the most beloved and conspicuous leaders in the movement that has revolutionized the attitude of the churches as to their social as well as spiritual responsibilities.

When Dr. Taylor removed to Chicago his work in Hartford was taken up by another young man, the Rev. Henry H. Kelsey, who proved equal to the tasks placed

upon him by his predecessor. The "Fourth Church" gave the "League" a warm welcome. At this time Mr. Kelsey's right hand helper was Professor Alfred T. Perry of the Hartford Theological Seminary,—a man whose name was to occupy an honored place in the early history of Church Federation in the United States.

The convention was a success, and I recall with pleasure that Hartford people discovered in the address made by S. Parks Cadman, that a new pulpit and platform orator was coming on to the stage. Very soon after I entered on my work in New York I made the acquaintance of the then youthful and undoctored pastor of tne Metropolitan Tabernacle (M. E. Church) at Seventh Avenue and Fourteenth street. Dr. Cadman was then in the early years of a ministry that has won for him a foremost place among the pulpit orators of his day and generation. Our acquaintance soon ripened into a helpful friendship. I am thankful for the opportunities that have come to me, now and then, to listen to his thoughtful and eloquent messages and, best of all, to counsel with him regarding matters pertaining to the Kingdom.

A wide correspondence brought me into touch with churches and pastors in every part of the country. I recall at this time the first of many visits, which have made the streets of Chicago as familiar to me almost as those of New York. I even conquered the mysterious movements of the elevated railroad trains in the "Loop."

Professor Taylor was one of the vice presidents of the "League," and with other friends urged me to come out to Chicago. At the time, the "Commons," now so widely known for its "settlement" work in the most congested section of Chicago, was carrying on its varied activities in

a dilapidated frame dwelling, in which it was housed until the erection of the present substantial and well arranged building.[1]

Dr. Taylor and his estimable wife—an active partner in his work, and making her home in this crowded district—gave me a cordial welcome. Their contribution to the support of the "League" took the acceptable form of a bedroom and meals at the "Commons" table, when I was not absent taking counsel with ministers and laymen in other parts of this city. It was a pleasant experience as we gathered around the table in converse with bright and earnest workers,—a table where high thinking and plain living gave a zest to life in its many sided outlook. How Dr. Taylor has managed to keep his health and carry out his multitudinous plans and programs is a mystery I failed to solve. The ding of the telephone, directions to his helpers, meetings without number, the rush to catch trolleys and elevated trains, in time for lecture hours at the Seminary, to say nothing of financial

[1]In May, 1894, under the direction of Dr. Taylor, three students rented rooms of a private family living at 124 West Erie Street and started the work of the settlement. That first summer was spent in getting acquainted with the neighborhood.

In October, 1894, an old, square, family residence at 140 North Union Street, to the rear of which had been added a large frame office building, was personally leased by Professor Taylor. The residence was then a sailor's boarding house, and the office building was the home of twelve Italian families. During the first year the work was carried on by twelve residents in the front building. But the volume of the work increased so rapidly, that in the following year the rear building was also used for residence quarters and for the work of the house. In June, 1895, Professor Taylor and his family entered into residence, and have remained in the settlement ever since.

needs, ever enlarging and pressing, amazed me as I found Dr. Taylor equal to all his varied tasks.

We had a good "League" convention in Chicago. For the first time I met the royally-endowed and far-visioned Professor Charles R. Henderson of Chicago University.[1] He was a man who accepted official positions with a keen sense of responsibility. As a vice president of the "League" he aided me with his wise counsel. Whenever I was in Chicago it was understood that one luncheon hour was to be spent as his guest at the Quadrangle Club in the centre of the University grounds.

Another comrade in service was found at this time. Rev. Harry F. Ward, now teaching in the Boston University, was then pastor of a little church doing settlement work in the vicinity of the Stock Yards. This work was under the care of the M. E. Church and aided by the North Western University, at Evanston, Ill. In this school of experience the young Methodist preacher was preparing to give leadership that has been a potent factor in placing the great Methodist fellowship at the front in facing the social and religious problems of the hour. Mr. Ward came over from Chicago to help us launch the National Federation of Churches in 1900. As I have followed his subsequent career I have often recalled the day when I sat at his table, in the plainly furnished home, not on the lake shore or near the parks, but almost under the palings surrounding the Stock Yards, a fence that did not prevent ill odors filling the atmosphere. Dr. Taylor

[1]Charles Richmond Henderson, Professor of Sociology in University of Chicago, from 1892 until his death. He was president of the 26th National Conference of Charities and the author of several volumes on different phases of Social Problems.

and Harry F. Ward know social problems from personal, every hour, contact.

Among other pleasant episodes that marked this Chicago visit, I recall a dinner invitation that gave me a seat by the side of Miss Jane Adams at Hull House. With Dr. Taylor opposite and the settlement workers in familiar converse around the table, there was talk worth listening to and heeding as well.

Following the Hartford Convention my pen was busy with a growing correspondence and the editing of the *Open Church* magazine. Many evening hours were spent in visiting the institutional and settlement work that in New York has found its most notable development under the guidance and support of Episcopal Churches. The country at large has little conception of the amount of work that is being done by all the leading Protestant Churches of the great Metropolis. Only those who have abundant leisure and many weeks of time at their command could gain any adequate knowledge of this many-sided work, that requires for its support an annual expenditure of several millions of dollars. New York City, like every other great city, presents a field of appalling spiritual and social need. But no other city in the world has met these needs with a more generous development and support of remedial and helpful agencies. With Madison Square as the centre, a line extending for a single mile or two, sweeps a circumference that includes activities of every day church ministration that I am confident is not matched in a like area in any city of the world.

CHAPTER III.

Every Day Ministration of the Churches. 1897-1898.

The fourth annual convention of the "League" was held October 27, 28, 1897, in the City Park Chapel, a branch of the First Presbyterian Church in Brooklyn. I give a report of the meeting that was published in the *Standard Union:*

"The Open and Institutional Church League began its fourth annual convention last evening at the City Park Chapel, on Concord Street, a branch of the First Presbyterian Church. Delegates were present from Philadelphia, Baltimore, and New York City. On the platform were seated the Revs. Drs. Sylvanus Stall, editor of the *Lutheran Observer;* John P. Peters, rector of St. Michael's Church, New York City; Josiah Strong, author of 'Our Country,' and General Secretary of the Evangelical Alliance; Charles A. Dickinson, of Boston, and Dr. Theodore L. Cuyler. The Rev. Dr. Charles L. Thompson of the Madison Avenue Presbyterian Church, New York City presided.

"The delegates, about fifty in all, were welcomed to Brooklyn by the Rev. Dr. Theodore L. Cuyler, who was introduced by the Rev. Gaylord S. White, pastor of the branch. Dr. Cuyler's address was characteristic and happy in expression. He said that the delegates were in one of the most beautiful cities of the country, a city of homes, schools and churches, and that the open church

was admirably illustrated in the City Park Branch. 'Unfortunately' he said, in closing, 'I have to take leave of you now. I am interested elsewhere to-night in work in the interests of a movement designed to overthrow the power of that diabolical and obnoxious organization called Tammany Hall. Hence, I bid you good night.' The venerable preacher was then conducted to a carriage, in which he was driven to the Rink. The corresponding secretary, Dr. E. B. Sanford then gave his annual report. In part he said:

" 'It is my privilege to-night to make a report of progress. I am confident that I do not mistake the signs of the times in expressing the belief that the year that has passed, since we last met in convention, has been one in which general attention and thought has been called as never before to the underlying principles that our league in its fellowship, counsel and work, is seeking to advance. Best of all, it is our joy to make record of the increase in the number of churches that through the activities of their organic life are illustrating and putting in practice these principles.

" 'These principles are not new. They are fundamental in the conception that the Church is the body of Christ. They have their origin, their life, their inspiration in Him whom we adore and trust as Lord and Redeemer, the Christ who came not to be ministered unto, but to minister. Our mission, I conceive, is not one of criticism or condemnation, but rather to lift up the highest ideals of the function and work of the Church, and in so far as these ideals have been departed from, seek, as best we may, by personal consecration and the instrumentalities we may commend, to bring the Church back

to the simplicity and comprehensiveness of its primitive history. The life that pulsates through this movement is the old blessed life that has in all ages throbbed in the hearts of consecrated men and women, who have counted not their lives dear unto themselves if they might accomplish their course and the ministry which they received of the Lord Jesus, to testify the gospel of the grace of God.

" 'I need not go beyond the record of this past year of the open churches whose pastors are in the fellowship of this League, to discover facts that ought to put to rest any question as to the direct spiritual results secured by the opening of churches to an every-day ministry that has for its purpose and aim "to save all men and all of the man by all means, and sanctify all days and all means to the great end of saving the world for Christ." If time would permit, I could bring abundant testimony that has come to our office headquarters, from the great centres of population in our country, bearing witness that institutional work in varied forms has been eminently effective in bringing men under the influences of the gospel messages, and thus leading them to a saving knowledge of Christ. The testimony of the pastor having in charge the interests of this church in which we meet tonight, voices the experience of those engaged in similar work all over the land. Mr. White says, "It is through the distinctly religious features of our work that perhaps the greatest advance has been made, and I can say with truth that the social and educational work in which we have been engaged has reacted most favorably upon the religious work. The interest manifested in spiritual

things has been by far the most encouraging feature of the year."

" 'Very briefly I note the advance and development of open church work, First—In the erection and equipment of church edifices combining under the same roof the rooms consecrated to worship and spiritual instruction with those used for various institutional activities. These churches in development and conduct, represent threefold conditions of exceeding interest, as related to this movement of everyday ministration, from the heart of Christ. We have as a type of one of these conditions the church whose hospitality we are now enjoying. This is not a mission, but an organic part of the First Presbyterian Church of Brooklyn. Those who are office bearers and members here are members of that church. It is from the treasury of this church that the funds are voted that carry on the diversified ministry that makes this place an oasis full of springs of living waters in this crowded section of the city. Could you gather up the prayers that consecrated love has given in the service of the old First Church, I am sure you would discover a very large proportion centering in this spot. Mark the advantages of this plan. The financial, business, and spiritual strength of a great and vigorous congregation is assured in this work. The tie between Henry and Concord Streets is vital and organic. It is a circulation of blood, and not of mere sympathy or friendly aid. Just now it is perhaps a question which is getting the most good out of this common life and brotherhood, Henry Street and its homes, or Concord Street and its homes? Think of the blessing that through the activities of this common work is bringing the dwellers in these sections

close enough together to feel the heart beat of common love and loyalty in Christ. To my mind the present fruitfulness and promise of this work, is that the First Presbyterian Church of Brooklyn is represented here not as a mission but by its organic life.

" 'This type of church service is rapidly increasing. In the large centres of population I believe we shall along this line soon see the more distinctively family churches putting their strength into this vital organic relation with destitute sections. The church settlement, I confess, has taken strong hold upon my thought, and I am glad that the subject is to be brought to our attention in this convention by one who will speak from personal experience.

" 'Another type of the Open and Institutional Church is securing strong financial foundations through providential conditions brought about by consolidation and sale of property. Striking illustrations of this type are found in Philadelphia at the present time. A few steps north of the magnificent City Hall is the old historic First Baptist Church. Its history has repeated that of most downtown churches, but I rejoice to say it has not repeated a too common history, in selling its property and overcrowding with another edifice a wealthy residence section. The people are still near at hand. Through the sale of the present site and that of another church which has united with them, they have the funds in hand to erect a beautiful church and parish house and secure an endowment fund of a quarter of a million dollars. Just south of the City Hall two Presbyterian churches are by consolidation placed on the same vantage ground for aggressive work.

" 'The third and last type of the Open and Institutional

Church is found in the history in recent years of churches like Berkely Temple, and Ruggles Street Baptist of Boston, rescued from a dying condition, and filled with the spirit of ministration that has placed them at the front in a movement that has received much of its inspiration from their example. In this class also are the churches that from small beginnings are growing into mighty factors of spiritual and social influence in the crowded sections of our cities. I bring to you a striking illustration from the city of Cincinnati. Let me preface it by saying that Dr. Josiah Strong tells me that when called from a Cincinnati pastorate a few years ago to his present position, institutional work there, directed by the churches, was almost unknown. In a letter that has come recently to hand a member of our League in Cincinnati, expressing his regret that he could not be with us, encloses this statement. He began his work nine years ago, with a faithful few in a building miserably situated, surrounded by an unevangelical population. In these years he has received over 500 into the church on confession of faith. In a present membership of over 700, only six families own their homes. Next week they hope to dedicate free of debt the largest Protestant Church edifice in the city.

" 'The record of work and achievement like this disarms criticism and proves what can be done in the midst of a crowded community by a church that stands for "open doors for every day and all the day, free seats, a plurality of Christian workers, the personal activity of all church members, and a ministry to all the community through educational, reformatory, and philanthropic

channels, to the end that men may be won to Christ and His service."

"'What we plead for is the realization and quickening of the open church spirit, on the part of all churches, that will deepen and intensify the sense and need of a ministration that will be keenly alive to the wants of local environment, and then will flow out in prayer—prayer that carries life with it; thought that carries upon its heart the want of the east side, the downtown and congested centres of population; consecration that bestows time, money and self in the largest measure possible. In most of our churches to-day there are to be found some who exemplify this spirit in their lives. When the day comes that the great body of believers shall be in full, active and practical sympathy with this spirit, then will the Church of the living God realize its divine mission and prevail against the gates of hell.

"'My report as regards the service we are seeking to render from our League headquarters must be very brief. Our membership already includes friends in all parts of our country. This fellowship we have reason to believe will be largely increased in the near future. It is especially through our magazine, *The Open Church*, that we hope to accomplish a great and helpful service in illustrating and extending the principles for which our League stands. While the religious press is taking a deep interest, as a rule, in this movement that is seeking to enlarge the ministration of the church and adapt it to the needs of the hour, there is demand for the aid which we can render in giving to the press, religious and secular, the best thought and experience of those who are testing in a practical way theories and principles.

"'This movement, as we believe of the Holy Spirit, that we are seeking to advance, is one that has gained a tremendous hold upon the Christian life of this country. It throbs in all our missionary activities and is the strongest incentive and inspiration in the humanitarian work that is now so vast and multiform in its plans. We are helpers, servants, co-workers in a movement that has in it the spirit, methods and fulfillment of the Kingdom of God. To quote another, "God is in His World. He has never yet departed from it, nor can we conceive of Him as with-drawing for one moment His presence or control. He is not in haste, but His victorious love is steadily leading on the generations to that far off divine event which our strongest faith but imperfectly discerns. The presence in the world of mighty forces of evil, of principalities and powers of darkness, is not to be gainsaid; but the kingdom does not belong to them; it never did, and it never will. The kingdom of the world is to become the kingdom of our Lord and of His Christ, and He shall reign forever and forever." The kingdom is here. Take it out of the lives of those that gather in this convention as brethren and what is left? In Christ, Head over all, the source of personal hope and strength, every pulse beat is a response to the prayer, "Thy Kingdom Come." To realize this kingdom is the mission of the Church. In this thought how our conception of its work and life is exalted! It is the proclamation of a message. "Christ the power of God, and the wisdom of God." It is more than this. It is the giving of life. "Go tell John. The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are

raised up and the poor have good tidings preached to them."

"'Dr. Greer (now Bishop Greer) once said: "What is called the 'Institutional Church' is simply the result of the realization upon the part of the Church that the Christian religion is intended not merely to prepare men and women for another world, but to serve and help them in this." Brethren, am I wrong in the assertion that the Church seeking to realize and advance a kingdom that is here, and permeating all life with the redemptive power that flows from the heart of God in Christ, ever present in the Holy Spirit, is our hope as we stand confronting the mighty questions of the Hour? Many of you realize the serious character of the situation, as only men can, whose hearts are in close touch with every class and condition of men. But this anchor,—the revelation of the kingdom,—holds, in all the tumult of the storm.

"'Has our League a mission in this great work? In fellowship there is strength; in counsel, wisdom. Along these lines I am sure that the League is winning your support. As the source of helpful suggestion to those who are seeking light and guidance in the development of plans of service, I trust the office headquarters will prove more and more useful. As the producer and propagator of literature that will illustrate and advance the principles for which we stand we only need your individual coöperation to utilize the press in ways that will touch the life of all the churches.

"'Lastly, with great joy I speak of a part of our mission, very significant and beautiful as it seems to me, that we are fulfilling without premeditation and unconsciously. I can but believe that in our "League" counsels

and fellowship the prayer of our blessed Lord comes to mind with very tender heart responding accent. "That they all may be one; as thou Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." Let us give thanks and rejoice that the Open Church with its ministry of service seeks to realize an ideal that brings us together here in relations with one another that reveals to the world that we are indeed one in Christ.' "

"The Rev. Dr. Josiah Strong followed this report with a glowing description of the changes being brought about in the world by the Christian religion, and then an invocation by Dr. Sylvanus Stall, of Philadelphia, brought the services to a close.

"At the final session the following evening, the president the Rev. Dr. Charles L. Thompson, occupied the chair. 'Onward Christian Soldiers' was sung as the opening hymn. The Rev. Dr. William V. Kelley, editor of the *Methodist Review,* offered prayer. Dr. North, of the Executive Committee, presented the name of the Rev. Gaylord S. White, pastor of the City Park Chapel, as a vice president of the League. Mr. White was unanimously elected. Dr. Thompson then announced the topic for the evening. 'The Twentieth Century Pastor.' The first speaker was the Rev. Henry Mottet, D.D., rector of the Protestant Episcopal Church of the Holy Communion, New York City. Dr. Mottet opened his address by comparisons of the pastors of fifty years ago. The pastor of the future, he said, must be a man of intensity of purpose. He must feel that God has sent him to accomplish a task, and, like Daniel, he must believe in his God. Daniel had set up for himself an ideal and he lived up to

it. The secret power back of every successful movement is intensity of purpose. As a man may grow an acorn, a generation may grow, and a century may grow. In the development of Christian work to-day there is more intensity of purpose than fifty years ago. The methods are better to-day, and as the methods are studied, men will have a vastly better appreciation of what ought to be done. The twentieth century pastor will be if anything a stronger man in God's work than the pastor of the nineteenth century."

"The Rev. Dr. Frank Mason North, secretary of the Methodist Episcopal Church Extension Society, delivered the second address. He said the twentieth century pastor might look stronger to the fancy than to the reason. The twentieth century pastor will be very much the same kind of a man as the minister of the present day. The beginning of the century is not always the beginning of a new era. The sixteenth century was well under way when Luther startled the world with his Reformation. The Eighteenth century was reaching its close when the Revolution came, and the nineteenth century half over when the Civil War broke out. This 'League' stands for fundamental principles in the Kingdom of God. We do not regard the dispensation of the spirit as a dead failure. The twentieth century pastor must be very much what we are making him. There are certain great facts which must condition his life, which we can clearly understand. The twentieth century pastor will have for one thing an unbound Bible, and he will declare that he believes in the inspired Book from cover to cover. The minister of the twentieth century will have the joy of a Book that will be a free book, and the Holy Word of God. The twentieth

century pastor will come to see that the virtue of faith is in the word of God. The future pastor will have his church for his force. A man with the unbound Bible in his hand will find that he has a free church at his back. The twentieth century pastor will be something more than a preacher or controversialist in theological discussions; he will be a leader in the world. The pastor of the future must reckon on the cities and the problems with which he must grapple. The minister in our cities must study conditions and seek to alleviate them. It is his privilege and duty to relieve the burdens a little. Much of the work of this 'League' belongs to the civic life. That is why we are doing a work in the church to-day which lay men should do. The twentieth century pastor should be free to look after the spiritual welfare of the community. Let the pastor of the present day see that the pastor of the twentieth century has a free Bible, an open church and a free field.

"The Rev. Charles Cuthbert Hall, D.D., president of Union Theological Seminary, made the closing address. He gave some of his convictions regarding the twentieth century pastor. 'Uncertainty,' said Dr. Hall, 'besets the future from whatever point one looks at it,' but he found much to stimulate hope for the future. As he looked into the faces of the young men whom he met from day to day he often wondered what God had in store for them. There are many senses in which one may say that the pastorate is becoming more difficult. The twentieth century minister will not be able to rely on the superstition of ruling people by his person. Nor will he be able to rule through having a monopoly of knowledge in his parish. The twentieth century pastor will do well to

remember that he stands in the midst of a reading and thinking community. From these points of view, his position becomes more and more difficult. These are not his only difficulties. He will find difficulties as he studies the civic question; he will discover that a great change is taking place in observing the Lord's Day. Veneration for that day is growing less and less. If the future is to be judged by the present this condition of things is to increase. Another matter, the twentieth century pastor must consider is ecclesiastical differences, Individualism is coming into families to break up old lines of continuity. These difficulties will only be banished by the twentieth century pastor as he makes the most of his opportunity. One of the chief of these opportunities is the growing appreciation which pervades the community of the idea of coöperation in life—a coöperation in the service of love. The community is finding out that it is a great machine. No class of men can stand and declare its independence from other classes. This thought is one of the developments of the nineteenth century, and must deeply affect the work of twentieth century pastors. This new sense of coöperation which is sweeping through society is affecting the church in its relation to society. We are beginning to learn that society is like the human body. When one member suffers the whole must suffer. We are beginning to see that every part of society is necessary to every other part. The new spirit of lay coöperation is another thing that will encourage the pastor of the future. One of the great elements of future opportunity will be the enlistment of an enlightened and educated army of men willing to give their best and lay the gift at the feet of Jesus for the benefit of humanity."

This report is a fair illustration of the care and fullness with which the Brooklyn daily newspapers have for many years given accounts of religious conferences held in this borough of Greater New York. I do not know of any city that excels Brooklyn in this important work that the daily press so often places in utterly incompetent hands.

City Park Chapel will always have a peculiar place in my heart. The year following the convention of 1897 was one in which, as usual, our funds ran low and I had to practice close economy to make ends meet out of the amount of my salary that the Treasurer could pay me. For some time, on the days in the week when I came down to New York, from my New Haven home, I patronized the Mills Hotel on Blecker Street. It was a wholesome experience for a pioneer advocate of church federation, free pews, and institutional activities, but I have to confess that I was very glad to accept the invitation of Mr. White, in the summer of 1898, to occupy for a time one of the pleasant rooms that had been fitted up for the use of the settlement workers, connected with the City Branch Chapel:—a name that very inadequately describes one of the most beautiful and well arranged institutional churches in the country.

During the year 1898 I came into close touch with the remarkable work of all round and every day ministration, accomplished by churches in the city of Philadelphia. This experience was noted in the report which I made at the fifth annual convention of the "League," held in Plymouth Congregational Church, Worcester, Mass., November 2, 3, 1898. The story of Philadelphia institutional work I gave in part as follows:

"Not long since in Boston, the Congregational ministers, in their Monday morning meeting, were addressed by four recently installed pastors in the city and vicinity. One of them—I follow the newspaper report—expressed the belief, 'that the institutional church is the outgrowth of abnormal conditions and that the mission of the church in the community is not to provide hospitals, almshouses; kindergartens, day nurseries, or gymnasiums, but to produce men of God who shall go forth to purify the world.'"

As I read this paragraph several pictures out of the storehouse of recent memories flashed across the field of my vision.—One of them was a hospital scene. Standing by the side of a cot where a brawny young working man lay with the light of a new hope in his eyes. He was in the convalescent room. The Doctor had said he would recover from the serious injury that had disabled him. Why do I speak of this scene. Simply because that cot and its occupants were within a few feet of a door opening upon the pulpit platform of the audience room of a church. As I spoke to this brother man I found that the Great Physician had gone before with his message of divine peace. Do you wonder that amid these surroundings there came to me with new meaning those words that some time will have for each one of us the deepest significance: "For I was an hungered, and ye gave me meat, I was thirsty and ye gave me drink; I was a stranger and ye took me in; Naked and ye clothed me. I was sick and ye visited me; I was in prison and ye came unto me."

A word more about this church. There is no lofty tower or spire above its roof. Its walls, with no line of demarkation to separate, join a factory situated in one

of the most densely populated districts in the city of Philadelphia. Its history in brief is this:—With prosperity came the need of enlarged workshops. With prosperity came also the sense of stewardship and the desire on the part of the owner to minister to the need of the people in the immediate vicinity, many of whom were operatives in the factory.[1] A wing of the building was set apart for a work of ministration, social and religious. A large and well furnished library and reading room, a well-equipped gymnasium, then a dispensary and then accommodations for those under surgical treatment. In the very heart of these various rooms is a commodious and beautiful chapel. The thought and purpose at first was to use it for a Sunday school room and other religious purposes. But the time came when it was felt that here was a work and opportunity that demanded a church organization. And such it is to-day, under the leadership of a man who, constrained by the love of Christ, left a college professorship in the full tide of success to engage in this work of spiritual and social ministration.

My Boston brother says: "It is not the mission of the church to provide hospitals." And yet, some way, I cannot help thinking that this story of a hospital in a church, or a church within a hospital,—put it either way—brings us very near the heart of Christ. Is not the Church the body of Christ?

The fact that in a single year twenty-eight thousand persons have here been touched by a hand of love and healing, and that any working man disabled by accident

[1]John B. Stetson, a prominent Baptist Layman and a vice-president of the "League."

or sudden illness, in the great factories close by, is at once placed under the best treatment of skilled surgeons and trained nurses—so near the pulpit with its divine message of spiritual healing—that the words of the preacher may be heard. So near that the service of song led by the blind organist winds its way as a heavenly benediction through all these rooms equipped to meet our many-sided human life; all this, it seems to me, is very Christlike, with the church, as an organization and its spiritual ministry, at its very heart. I wish there were more busy work shops in the land with such annexes. I know it is, from a certain conservative and traditional standpoint, a terrible mixing of the secular and the religious, but you and I believe that such a distinction is false and unreal.

Let me give another illustration. Two or three miles distant from the church I have just described we come to one of the most beautiful resident sections of the city. The homes in this neighborhood are not an index of superabundant wealth but of competence and comfort. The streets that cross the broad avenue are lined with the neat and pleasant homes of self respecting earnest toilers in all departments of business. We are at the doors of a beautiful stone church the size and dignity of which attracts the eye of every passerby. Within these walls gathers from Sunday to Sunday the largest Protestant congregation in this country. This main audience room holding upwards of three thousand people is always filled and the congregation overflows into a room below of almost equal size. It is in this room the mid-weekly prayer meeting is held. The problem there is not how to fill vacant seats but how to furnish seats for all who

come. But this church building shelters within adjoining walls a ministration, physical and educational, that is no less wonderful than its spiritual activities. Here, in a labrynth of well equipped rooms, gather at different hours, but largely in the evening, classes that enroll over five thousand members. The work undertaken is not superficial and large numbers pursue, with trained instruction, a full college course. It is wonderful that young men and women will accomplish, under the conditions and opportunities such as are here offered. It is an opportunity for those who cannot avail themselves of the advantages of the public schools or colleges.

Suppose that twelve years ago when the pastor became interested in the work of affording educational facilities to a little group of less than a dozen young people he had said, "It is no part of my duty and altogether foreign to the service of the church to provide these facilities," do you think the spiritual activities, say nothing about the secular activities, of his church would have developed as they have done?[1]

Under different conditions and environment another church in this same city illustrates in its work of to-day the spirit of a movement that is revolutionizing our conception of the relation of the church to the Kingdom of God. It is an old historic, down town church, almost within a stone's throw of the building in which the Declaration of Independence was signed. In the mid-way

[1]Russell H. Conwell, the founder and head of the great Grace Baptist Church, and its educational work was a vice-president of the Open Church League. I recall with pleasant recollections the aid he rendered in contributing the proceeds of two lectures given for the benefit of the "League."

years of the century this church prospered under the ministry of Albert Barnes, a gifted preacher and popular commentator. In his day only a few blocks away was the festering sore of the city. A section of rickety tenement houses reeking with vice and corruption; foul with stories of murder and crime. But I am told by those who were attendants and members of the church during the later years of Dr. Barnes, that neither he, or his official board, dreamed that it was their duty to bring their church life and influence to bear in the direction of organized action to clean up these slums. But in recent years God has raised up a leader in this church a layman active in business circles, who with the aid of others and through an organization that has the coöperation and sympathy of the best Christian forces of the city, has brought about changes in this neighborhood of poverty and crime that gives hope of permanent cleansing.[1] It is true that in the progress of this crusade, one of the worst of the rookeries of this section, legally condemned and razed to the ground, was found to be the property of a man who had for many years made long prayers in the vestry room. The stream of cleansing ran not only through the slums but through the church itself. To supplement this work of rescue and renovation a beautiful building, equipped with club rooms, reading room and library, gymnasium and kindergarten room, adjoins the old First Presbyterian church and fittingly bears the name of the "Albert Barnes Memorial."

[1]George Griffiths, one of the best beloved laymen, during his life, of the Presbyterian fellowship in Philadelphia. He was a vice-president of the "League."

I suspect that some of the good friends who are carrying on this work might object to having their old historic church, sacred with traditions and memories of the past, called an "institutional" church. But this does not matter. We will waste no time in contention over names. What we look for are the signs that the church is the body of Christ. That it is alive to its great mission as the chief instrumentality for advancing and bringing in the Kingdom of God.

The spirit and service represented in the churches to which I have referred is stirring within the life of an increasing number of churches all over the land. In New York City (Manhattan Borough) there are over one hundred churches that are carrying on institutional activities. In some cases on a small scale—a boy's club, or a kindergarten; in others, with large and efficient equipment.

The Open Church spirit and principles are in such close and vital relation to the need and demand for coöperative service that large space is given in the deliberations of this convention to the need of the Federation of our American Churches. I will not stop to dwell on the loss and waste that has come through sectarian activities that have ignored the spirit and demands of Christian comity and forgotten that the church exists, not to advance denominations but the interests of the Kingdom of God. Here is an item taken a few days since from the columns of a leading religious newspaper:

"A Missouri town with 600 inhabitants has three churches—Congregational, Methodist, Baptist. Two branches of the Christian denomination are coming in to organize new churches." The writer adds this comment: "We don't wonder that those who support such sectarian

crusades insist on being called 'Christians,' for their example would never suggest that name. We wonder how much missionary money is contributed to give the gospel to the benighted town."

Think of the wrong done the body of Christ by such a condition of things. First in that it means, as a rule, the lack of pastoral oversight. Even with outside aid pastors cannot be supported. Then comes the bitterness of sectarian strife; then as a final result virtual paganism. But the evil extends far beyond the sect ridden community. It impairs and retards missionary work that is needy and perplexes and disturbs both those who are giving for the advancement of the Kingdom and those who have in charge the distribution of these gifts.

Over against the item I have read, I rejoice to report that, as never before, there is a purpose ripening into action on the part of brethren, influential as pastors, and leaders in denominational activities, to come together and work along lines of federative coöperation and Christian comity, in the prosecution of the work of home missions. Our honored President, Dr. Thompson, I trust, will pardon me in saying that many of us, in our congratulations at his election as the executive secretary of the Home Board of the Presbyterian Church, the largest,—if I mistake not, in its disbursements of any similar organization in the country,—remembered that he was chairman of the Committee that in a recent General Assembly made as powerful a report as had ever been laid before a religious body, in the interests of comity and coöperation. I am sure his voice and action will not be wanting in this great service.

If there is need of coöperation in the planting of

churches in the smaller towns and cities, surely the need grows more imperative when we consider the problem of the evangelization of our great centres of population. Only as the churches work mightily together can the work be accomplished.

Dr. Gladden has well said: "The principle which underlies the whole matter is the principle which is revolutionizing modern sociology and economics,—The conception of society as an organism. If this is true of all society, it is even more vitally true of Christian society. If it illustrates the relations of the members of churches to the churches, it illustrates also the relation of groups of Christians to the Christian Community. 'Many members, but one body' is as true of the church of Jesus Christ in any town or city as it is of the individual members of any given church. These separated congregations are not nominally separate, and cannot be if the life of Christ is in them. They are members one of another. There can be no fullness or perfection of life in any of them unless each are ministering to all and all are ministering to each. The churches of any one denomination may be likened to the fingers of one hand; but that hand draws its life blood from the body of Christ and must be the servant of the body."

It is in this conception of Christian Society as an organism that we find the hope of the future. It is in the practical realization of this principle that there comes a pressure that demands that the spiritual unity of believers should be manifested to the world as a sublime reality.

We can come together upon the platform of fellowship in common service. The "League" is a notable illustra-

tion of this fact. Our churches can coöperate. Will they do so? or shall the old competitive spirit continue with its resultant shameful collisions and confusions and waste of resources?

Am I wrong in the statement that this great question of the relation of the Church to the Kingdom of Heaven holds in its answer the future triumphs or defeat of our Protestant Christianity. Organic unity is still a dream of the future. Federation is a present possibility. The churches of a community are the Church of the community. They collectively represent the body of Christ. I believe that this truth is gaining a hold upon the thought and conviction of men that, if taken up into the conception that Society is an organism and that the Church is the great divinely appointed agency for bringing in the Kingdom of Heaven, will develop a spirit of national coöperation, consecration, and work, under divine guidance, that is the promise of victorious service, "until every knee shall bow and every tongue confess that Jesus Christ is Lord to the Glory of God the Father."

So closely is the need that calls for coöperation and federative service, related to the spirit of ministration, for which our League stands, that the question is now under consideration of arrangements looking to united official relations with another organization.

Briefly I refer to what is after all the most important and vital part of the movement which calls for a many sided ministration on the part of the churches, "abolishing as far as possible the distinction between the religious and secular, and sanctifying all days and all means to the great end of saving the world for Christ." I am sure we are all ready to admit "that if these new measures

have the effect to diminish the spiritual power of the Church, they are by that fact condemned. If libraries, and gymnasiums, and bowling alleys, and educational classes, and men's and boy's clubs are inconsistent with or hostile to spiritual life and activity they must not be encouraged."

An appeal to facts shows that the percentage of additions to churches that are sustaining institutional activities is far larger than is the average in the other churches of the country. This work finds its impulse, its service, its guidance from the heart of Christ. Of necessity it is personal in its touch. Its aim is organization and activities for the one purpose "by all means to save some." It is distinctly a missionary work. It confronts conditions as appalling and perplexing as those found in the most difficult foreign fields. It is a protest, in the name of Christ, against the desertion by the churches of the crowded and destitute sections of our great cities. In some way vital and organic every church should aid in this work. Grand and noble as is the humanitarian service of to-day, it can only prove a real and abiding blessing as it is animated not only with the spirit but the regenerating life of Christ. The Church must arouse itself and fulfill its social mission or philanthropy may prove another among the forces weakening the hold of the Churches upon great multitudes, dulling the ear and closing the eye to eternal verities and immortal hopes. Christ alone can meet the wants of the soul, and of society, by His message of salvation in time and eternity.

O, Saviour Divine, at Thy feet we would learn the secret of power that now, in the century upon the thresh-

hold of which we are standing and in all centuries, shall enable the Church of the Living God to prevail against the gates of Hell. We would follow Thee our Lord and Master, listening with reverent, prayerful hearts, that above all human, time-distracting voices, we may hear and heed the voice that in its guidance of love bestows wisdom, strength, courage for all emergencies and days.

Wherein lies our hope of a victorious Church? Is it not in the Divine purpose, wrought out through human souls that have received the Gospel as the power of God unto salvation and in the spirit of an entire surrender and consecration are giving substance, thought, life, in seeking to realize and advance the kingdom of Heaven.

Unfortunately the report of some of the addresses made at this Worcester convention have been lost. The address on Wednesday evening by Mr. William E. Dodge of New York, on "The Work of the Churches from a Layman's standpoint" was one of exceptional interest. This delightful conference enabled us to bring Boston friends into our counsels, friends with whom I had already come into pleasant relations in my visits to that city. We were glad to welcome the Dean of the Episcopal Theological Seminary at Cambridge. Dr. Hodges has helped the federation movement in this country more, perhaps, than he is aware. While rector of a leading Episcopal Church in Pittsburgh he interested himself actively in bringing together the Christian forces of that city in a federation that did effective work. His facile pen and trenchant thought has aided the cause of Christian Unity in many ways. The chapter on the "Divided Church," in his excellent series of essays entitled, "Faith

and Social Service," has been for many years one of my federation text books. I do not know where the history of the attempts for the past fifty years to get denominational bodies in the United States interested in plans of organic union is more helpfully stated. Very clearly he shows from the failure of these efforts that the problem of the divided church, cannot be solved by the Roman method of submission or by legislative action as set forth by the Protestant Episcopal Church (1886) in what are known as the Chicago Lambeth articles.

Dean Hodges in his plea for unity, achieved through coöperation, pointed out the pathway that in its providential leadings brought about the founding of the Federal Council of the Churches of the United States. "Coöperation" says Dr. Hodges, "is virtual reunion so far as it goes. It does not, indeed, reconcile our differences, but it promotes our work, it puts an end to some of our cross-purposes, it directs our efforts, and it advances the Kingdom of God in the community. Some kind of coöperation, it is plain, is essential to the right performance of the church's plainest tasks." Speaking of the recent organization of the Federation of Churches in New York City he says: "This and similar movements are in the right direction. It is the beginning of the solution of the problem of the divided Church. Submission is morally impossible; legislative action is slow, reluctant and uncertain: but coöperation, first in the simplest manner among the church of the neighborhood, then embracing the Christian activity of the town, and extending presently to the denominations themselves—this it is true, is not enough and does not satisfy our prayers, but it is at least a long step up the hard hill, and it is possible to-morrow."

Pleasant recollections come to mind of the privilege I enjoyed in these days as the guest of Dr. Hodges, for a few hours, in the Cambridge deanery, a short distance from the campus of Harvard University. The Protestant Communions of our country may rest assured that the influence of this keen, clear brained thinker and writer, will be used as far as possible in bringing the Episcopal Church into closer fraternal relations with the denominations officially coöperating through the Federal Council.

Among those who took active part in the discussions of the convention was my classmate in college, the Rev. Joseph H. Mansfield, D.D., for over twenty years superintendent of the Districts covering the work of the M. E. Church in Boston. Dr. Mansfield was especially interested in efforts to readjust the activities of once flourishing down town churches in ways that would meet the need of changed conditions. He was active in the direction of the institutional departments of Morgan Chapel that was an illustration of practical federation. This church, with its endowment, was originally in the care of Unitarians. Believing that the Methodist Church could use it most helpfully they generously turned it over to their care.

At the Worcester meeting I had the privilege of introducing a young man whose personality has since become very widely known in every part of the country. In editing the *Open Church* magazine I was on the alert to discover institutional work in all our cities. An item came under my eye regarding the remarkable success of a Boy's Club in connection with a church in Minneapolis. This was the first time I had ever heard of Charles Stelzle. We have been friends and comrades in service

from the day he responded to my letter of invitation and spoke to us at Worcester in the fall of 1897. The story of his life, in its outline, is now a familiar one. Born on the East side of New York, the son of a widowed Christian mother, he enjoyed city school privileges and then became an apprentice in the great Hoe Press Machine factory. As a skilled mechanic the way was opening to large business success, when he came in touch with John Bancroft Devins and other Christian workers in New York, and decided to dedicate his life to labors in behalf of those whose homes and tasks are in the densely populated sections of our cities. The country, and its churches, were to listen in later years to the stirring messages of Charles Stelzle. Before the convention adjourned a motion prevailed that within a few months aided in bringing about a working union between the "League" and the New York City Federation of Churches.

The pastor of Pilgrim Church, the Rev. Alexander Lewis, D.D., closed the sessions of the conference with fitting words, in which he expressed his belief that "organic Church unity was not an end for which the 'League' should strive but coöperation and federation and a disposition to drop the nonessential things of Christian faith." Dr. Lewis, later on was called to the pastorate of the First Congregational Church in Kansas City, Mo., where in the meridian hour of life he was called to higher service. In recalling the memories of the year (1898), and the helpful convention at Worcester, the verses from the pen of Dr. North, that have found a place in our modern hymnals, may well close this chapter.

"Where cross the crowded ways of life,
Where sound the cries of race and clan,
Above the noise of selfish strife,
We hear thy voice, O Son of man!

"In haunts of wretchedness and need,
On shadowed thresholds dark with fears,
From paths where hide the lures of greed,
We catch the vision of thy tears.

"The cup of water given for thee
Still holds the freshness of thy grace;
Yet long these multitudes to see
The sweet compassion of thy face.

"O Master, from the mountain side,
Make haste to heal these hearts of pain,
Among these restless throngs abide,
O tread the city's streets again.

"Till sons of men shall learn thy love
And follow where thy feet have trod;
Till glorious from thy heaven above
Shall come the city of our God."

CHAPTER IV.

The Genesis of Church Federation.

At this point let us trace back this Church Federation movement to some of the springs that fed the rivulets of spiritual life that, in their gathered strength and momentum, were to become the channel of a nation-wide and world-wide influence.

It is a historic fact of great significance that in its earliest discovery and settlement the strip of Atlantic coast which forms the eastern boundary of the United States, for the most part, came under the control of the Protestant powers of Europe. "The Puritan in New England, the Baptists in Rhode Island, the Reformed in New York, the Presbyterians in New Jersey, the Quakers in Pennsylvania, and further South the Episcopalians in Virginia, and elsewhere, with scattered companies of Huguenots and other sects, brought to our shores wide differences of policy and doctrine. Sharp divisions proved inevitable in this polemic era, for Protestantism stood for an open Bible, for freedom of thought and liberty of conscience.

"Up to the time of the Revolution the differing types of Protestant Church life in the colonies were sectionally so rooted and separated that they interfered but little with each other. The chaotic condition of affairs, following the Revolution, and the intense strain upon the energies of the people in laying the foundations of the

Republic combined with the malign influence of atheistic thought and philosophy, then prevalent in Europe, found the young nation, at the close of the eighteenth century, at a low ebb in its spiritual life.

"Gradually the tide turned, the great realities of revealed truth took possession of men born to be leaders in religious movements. Those who then struck the spade into the soil opened channels along which the streams of a Divine life have since flowed with ever-increasing volume.

"It is during the early years of the nineteenth century that we note the beginnings of the astonishing growth of denominations that are now numerically the largest in the country. It is in this period, also, that the need and desire for coöperation began to find expression in interdenominational organizations for the furtherance of Bible and tract distribution and the work of home and foreign missions. Material prosperity and marvellous inventions aided the vision of spiritual faith, and great souls were giving to others an enlarged conception of the Kingdom of God and of brotherhood in Christ. There were those who mourned over the divisions of Protestant Christendom and longed for unity."[1]

"A little more than a hundred years ago a movement arose in the Presbyterian household out of a desire for freedom in the practice of catholicity of religion. It sought for the union of all Christians upon the personality of Jesus Christ. It discarded all denominational names or human creeds, taking the name of

[1]From Introduction to Report of Inter-Church Conference on Federation, 1905.

'Christian,' or 'Disciple of Christ,' and having no book of authority save the Holy Scriptures. Its leader in Kentucky was Barton W. Stone and its leaders in Pennsylvania were Thomas Campbell and his son, Alexander."[1] Of this movement that resulted in the great fellowship of the "Disciples," reference will be made in another place.[2]

In the second decade of the nineteenth century, great inter-denominational organizations came to their birth. The story of the founding of the American Bible Society, the American Tract Society, and the American Sunday School Union bears testimony to the growing spirit of unity among the evangelical Protestant churches.

Near the middle years of the century we discover springs of life and thought that may well be called the fountain head of the movement that in 1908 culminated in the founding of the Federal Council. The writer of these lines is thankful that this record can recall the service given by Samuel S. Schmucker, D.D., a leader in the organization of the General Synod of the Lutheran Church and one of the founders of the Gettysburg Theological Seminary in which he taught until his retirement from active duties in 1864.[3]

From the Seminary Heights where General Lee directed the movements of the Confederate Army at the battle of Gettysburg, Dr. Schmucker for many years

[1]Peter Ainslee, D.D.

[2]See page 339.

[3]While editing "The Alliance" in Baltimore in 1873 (see page 24), I made the acquaintance of S. D. Schmucker, Esq., since 1898 Judge of the Court of Appeals of Maryland, and learned from him of his father's effort to bring the Churches of the United States into closer co-operative relations.

looked out upon the world with an irenic spirit that stirred his heart as he pondered over the story of polemic strifes that had torn and divided Protestantism into hostile and schismatic forces. With intense interest he noted the development of a spirit of toleration that was bringing the evangelical churches into closer and more helpful relations. A leader among American Lutherans in the effort to bring them into fraternal relations with other communions, he gave the initiative in a movement that sought to unite the evangelical denominations of the United States in official federal relations. "The Plan of Union" proposed by Dr. Schmucker is indeed a historic document.[1] By reason of his labors in the cause of Christian unity the honor has come to the General Synod of the Lutheran Church to be first among the denominational bodies of the United States in inaugurating the Church Federation movement.[2]

About the time Dr. Schmucker was arranging to send out a call for a conference of American Churches, word came of the activities of the influential committee that brought about the delegated body in London, August, 1846, that founded the "World Evangelical Alliance." Fifty denominations were represented in this historic meeting. Upwards of eight hundred clergymen and laymen were in attendance from all parts of the world. Dr. Schmucker was deeply interested in this movement

[1]See page 404.

[2]Dr. Schmucker's volume on "The True Unity of Christ's Church," was published in 1870. Finding that it was out of print I turned to my friend, Dr. George U. Wenner, for aid in securing a copy. Through his kindness and that of Professor Coover, the librarian of Gettysburg Theological Seminary, this book came into my hands.

and also in the organizing of the American branch of the Alliance. Hoping that the desire of his heart might be accomplished through this agency he gave up the further prosecution of plans that had received the endorsement of Presbyterian, Methodist, Congregational, Moravian, and Lutheran Churches.[1]

Professor E. J. Wolf, in his history of "The Lutherans in America," pays the following tribute to Dr. Schmucker: "Graduating from the University of Pennsylvania he took the full course of study at Princeton Theological Seminary. He was without doubt at that time the best educated young man in the Lutheran Church in this country. He was also recognized throughout his career as a man of devoted piety, of exalted Christian character, and of self-sacrifice; zealous for the advancement of the Church and her institutions, fighting for years ill-health with one hand, while, with the habit of indefatigable industry, the other was toiling and writing in behalf of the interest of Zion.

"For nearly forty years he was president of the Gettysburg Theological Seminary, and, during this time, by his ascendency over the minds of his students, his numerous publications, his debates at Synod, and his manifest devotion to every cause of public interest, he was, beyond question, the most conspicuous and influential man in the Lutheran Church in America and the best known to the Christian community outside of it. He was an ardent advocate of Christian union and his 'Fraternal Appeal,' published in 1838, gave him such

[1]This "Plan for Protestant Union on Apostolic Principles," was approved in a letter signed by the entire faculty of Andover Seminary.

recognition in different churches and countries that when, in 1846, he attended the first meeting of the Evangelical Alliance in London, Dr. King, of Ireland, did not hesitate to call him the father of the Alliance."

Following the meeting of the Evangelical Alliance in 1873 the American Branch under the Presidency of the Hon. William E. Dodge, became an active and helpful force for more than two decades, in advancing the cause of Christian unity and coöperative work. In their quest for the man who could best carry out these plans, as their executive secretary, the Alliance turned to Josiah Strong, D.D., whose name had already gained wide recognition as the author of "Our Country" a book of epoch making influence.

In a communication sent to me by Dr. Strong, two or three years before we became fellow workers in New York City, he outlined the plans and spirit of the movement, inaugurated by the Alliance at a national conference held at Washington in 1887, as follows: "This movement sprung from a recognition of the perils which threaten our Christian and American civilization, and the great social problems which press for solution. It is believed that the Gospel of Christ affords the only safeguard from these perils, and the only solution of these problems. But how is it to be applied? A very large proportion of the people, 'the masses,' do not enter the churches. The leaven which alone can leaven the lump is not mingled with the meal. If the people will not come to the churches, the churches must go to the people.

"This movement aims to help the churches to reach every home with Christian influence by family to family visitation through sustained personal endeavor. When

personal influence has been gained through personal acquaintance, it is used to bring the non church-goer to Christ and the church. Personal effort, in order to get the best economy and the largest results, must be organized; and in order to prevent over lapping in some cases and over sight in others, there must be coöperation between the churches.

"The method therefore, by which the movement aims to bring the churches and the non-church goers into contact is that of coöperation in sustained house to house visitation. The acquaintance with the homes of the people brings to light the needs of the community, and shows whatever interferes with its spiritual moral, intellectual, social, sanitary, or general welfare. That is, systematic visitation shows what needs to be done, and the churches of the community stand ready to coöperate in doing it. Thus there is made a practical application of the Gospel to the life of the community."[1]

As the outcome of this movement a large number of local Alliances were formed in different sections of the country and did effective work. The Evangelical Alliance of Pennsylvania was an active agency under the direction of the Rev. William C. Webb, D.D., who aided us with his influence and counsel in the organization of the National Federation of Churches.

Two years before the founding of the Evangelical Alliance the Young Men's Christian Association had its birth in the parent organization effected in the city of London, June 6, 1844, through the instrumentality of George Williams, then a young clerk in one of the large

[1]From article "Evangelical Alliance," written by Dr. Strong for my "Cyclopedia of Religious Knowledge" (1890).

dry-goods establishments in that city. The first in America, after the plan of that in London, was organized in Montreal in December, 1851, and a little later in the same month a similar organization was formed in the United States, at Boston.[1] The marvelous development of the work of these Associations is noted in another place.[2] Inter-denominational in character they have exercised a potent influence in breaking down sectarian barriers and eliminating sectarian differences. For over half a century association buildings have been generously provided by inter-denominational gifts in almost every city in the country and have become the center of much of the institutional life of the churches. In rooms, thus provided, the Monday morning meetings are held, that bring together the ministers of the Protestant Churches of a great multitude of communities.

In the founding of the Federal Council of the Churches, both the Young Men's and the Young Women's Christian Associations have, in a very organic sense, become a part of the general Federation movement. No phase of the work of the Federal Council has been a source of greater hope and satisfaction than the providential alignment of forces that, under the initiative of the "Men and Religion Movement," is utilizing the Young Men's Christian Association, in its national and local development, as a means of strengthening and giving continuous support to State and local Church Federations.

[1]See article "Young Men's Christian Association," by P. Augustus Wieting in my "Cyclopedia of Religious knowledge," pp. 977-979.

[2]See page 518.

The Young People's Society of Christian Endeavor was first established in the Williston (Congregational) Church in Portland, Maine, February 2, 1881, by its pastor, the Rev. Francis E. Clark, "It was founded for the sake of helping the young people to become more stalwart in their Christian lives, and more devoted and useful in the church to which they belonged. It was established in the first place, with little thought beyond the needs of that one church, but it has been providentially used in a marvellous way, in all denominations and in all lands, for the quickening of the zeal of young disciples, and for their establishment in the faith."[1] Who can doubt but that the Christian Endeavor movement has been a providential factor in bringing the Protestant Churches of the United States, and of the world, into closer federated relations!

The organization of inter-denominational temperance societies and State and National Sunday School Associations and united philanthropic work has all helped to eliminate the spirit and methods of sectarianism.

In October, 1893, at the time of the Columbian Exposition, a great conference of the Evangelical Alliance, under the direction of Josiah Strong, was held in Chicago. The outstanding and historic address of this conference was that of Philip Schaff, D.D., LL.D., on the "Reunion of Christendom." It opened with these words: "With men this is impossible, but with God all things are possible."

This answer of our Saviour to the question of his

[1]From Dr. Clark's article on "The Young People's Society of Christian Endeavor" in my "Cyclopedia of Religious Knowledge," pp. 173-174.

disciples, "Who can be saved?" may well be applied to the question, "How shall the many sections of the Christian world be united?" This masterly address, packed with information that was the ripe fruit of a lifetime of investigation, was the last contribution of this great scholar and historian to the cause that held chief place in his thought and prayer. Dr. Schaff made the journey to Chicago against the protest of his physician. It proved to be his last public utterance and the closing days of his life were spent in arranging this paper on, "The Reunion of Christendom," for the printers.

"All divisions of Christendom," said Dr. Schaff, "will in the providence of God, be made subservient to a greater harmony. Where the sin of schism has abounded the grace of future reunion will much more abound." Having given reasons as to the impossibility of the organic or corporate union of all the churches under one government, he stated the union that he deemed practicable, as follows:

"Federal or confederate union is a voluntary association of different churches in their official capacity, each retaining its freedom and independence in the management of its internal affairs, but all recognizing one another as sisters with equal rights, and coöperating in general enterprises, such as the spread of the gospel at home and abroad, the defence of the faith against infidelity, the elevation of the poor and neglected classes of society, works of philanthropy and charity, and moral reform.

"Such an ecclesiastical confederation would resemble the political confederations of Switzerland, the United States, and the modern German empire. The beauty

and strength of these confederate governments lie in the union of the general sovereignty with the intrinsic independence of the several cantons, or states, or kingdoms, and duchies."

The Rev. Rufus R. Miller, D.D.,[1] an honored member of the Executive Committee of the Federal Council, in an appreciation of Philip Schaff as "Prophet and Pioneer of Christian Unity and the Manifestation of Unity," gives this brief sketch of his life-work:

"A special meeting of the Eastern Synod of the Reformed Church, formerly German Reformed, held at Lebanon, Pa., in January, 1843, appointed the Rev. Dr. Hoffeditz, of German birth and as polite as a courtier, and the Rev. Dr. Schneck, a fine specimen of a native American German, a committee to proceed to Germany to secure a theological professor. They called at the study of a young man who shortly before had entered upon his work as an instructor in the theological faculty of Berlin. The committee informed this young man that the theological professors of Halle and Berlin, especially Tholuck, Julius Miller, and Neander, had unanimously directed them to him as a suitable person to fill the German professorship in the Theological Seminary of the Reformed Church, then located at Mercersburg, Pennsylvania.

[1]Rufus Wilder Miller, D.D., graduated at Lafayette College in 1883, studied at Union Theological Seminary in 1883-4, graduated Eastern Theological Seminary (Reformed Church) 1886; pastor Second Church, Reading, Pa., 1886-92; pastor Hummelstown, Pa., 1892-94; Secretary and Editor of Publication and Sunday school work, Reformed Church in U. S. since 1898, Founder of Brotherhood of Andrew and Philip; Council Trustee of United Society of Christian Endeavor, and chairman of the Federal Council commission on Temperance.

"It may be well to remember that the House of Hohenzollern was originally German Reformed and still uses the Heidelberg Catechism, though strictly devoted to the Evangelical Union of the Lutheran and Reformed Confessions since the Third Centennial of the German Reformation.

"The young professor, Rev. Philip Schaff, in December, 1843, received the official call and in the spring of 1844 left Berlin, and, after spending seven weeks in London and Oxford, making the personal acquaintance of the leaders of the Tractarian Movement and the leaders of the Broad Church School, sailed for America.

"In October of that year, he delivered his inaugural address in the First Reformed Church, Reading, Pa., on the 'Principles of Protestantism.' It was a vindication of the Reformation on the theory of progressive historical development, which was then regarded as dangerous but is now very generally accepted.

"Dr. Schaff spent twenty years in the institutions of the Reformed Church. In 1864 he removed to New York, became secretary of the New York Sabbath Committee, serving until 1870. From 1869 until his death, he was closely identified with Union Theological Seminary, occupying the chairs, at various times, of theology, biblical exegesis, biblical language, and of church history.

"It is significant that the immediate cause of his death October 20, 1893, was his journey to Chicago, when he gave his great address (Sept. 22, 1895), on 'The Reunion of Christendom.' At this time he said,

" 'I was warned by physicians and friends not to come to Chicago. They said it might kill me, but I was de-

termined to bear my last dying testimony to the cause of Christian Union in which I have been interested all my life. As sure as God is God and as sure as Christ is "The Way, the Truth and the Life" his word shall be fulfilled and there will be one flock and one Shepherd.' "

Samuel S. Schmucker, the Lutheran theologian and ecclesiastical leader, and Philip Schaff, the Reformed and Presbyterian Church scholar and historian, were the earliest seers and prophets, in this country, of the federal conception of Church Unity. The messages they sent forth attest their right to this high place of honor. Unnumbered multitudes of ministers and laymen, in the years between 1840 and 1893, caught their inspiration and followed the leadership of these Christ-filled and Christ-loving men. From them, and words penned by William Hayes Ward, I discovered the star that swept first within the ken of their vision, and in its light went forward to help, as best I could, to realize the dream of their consecrated lives.

To this list of seers and prophets may well be added the name of William North Rice, LL.D.,[1] of Wesleyan University, Middletown, Connecticut.

On December 13, 1888, a notable company gathered in Springfield, Mass., at the installation services of the Rev. John L. R. Trask, D.D., as pastor of the Memorial Church (Union Evangelical).[2] Dr. Rice was one of the speakers on this occasion. Having mentioned char-

[1] See page 9.

[2] The Rev. C. H. Parkhurst, D.D., of New York, preached the sermon; Dr. S. F. Upham, of Drew Theological Seminary, acted in service of Induction; President Franklin Carter, of Williams College, offered the prayer, and William H. P. Faunce, D.D., extended the Fellowship of the Churches.

acteristics of the intellectual life of the times that seemed to favor church union, he referred to certain characteristics of practical life that involved tendencies in the same direction, and uttered the following prophetic utterance:

"Never was there a time when the genius of organization had so fully developed itself in the human race. There were empires in past times, immense empires maintained by force. It takes no great political genius to achieve the unity of conquest, the unity in which conformity is maintained by force. But to achieve the higher unity, the unity of federation, the unity that is consistent with liberty, the union that involves individual freedom, and a regulated autonomy of localities and of classes,—this requires a magnificent political genius such as only the present age has developed. And it seems to me that this same genius of organization which has so largely achieved unity in the life of the nations, the unity of federation, while maintaining individual liberty and local autonomy, may well be expected to enter our church life, and to develop a Christian unity, a unity of federation, which will render the Christian church a compact and organized body, while tolerating differences of opinion and differences of usage, and retaining all the variety of ministration and of administration required for adaptation to individual, local, and national peculiarities.

"I believe that we are seeing indications that these tendencies are working in the Christian Church; that denominations are drawing nearer together; that more and more of practical church unity is being achieved. We see it in such meetings as we have held to-day. We

see it in these fraternal greetings between denominations whose greetings a century ago would have been anything but fraternal. Already we can sing doxologies over the peaceful deaths of many little struggling churches which had outlived whatever usefulness they had ever enjoyed; and we may well hope that additional mortality in the same direction is soon to follow. We may recognize the tendency to church union in the way those denominations which are already nearest together are drawing themselves into still closer fellowship. We have had Pan-Anglican councils, Pan-Presbyterian councils, Pan-Methodist councils, and Pan-almost-every-kind of councils. God grant we may soon have Pan-Christian councils. But surely, the church is moving towards a unity of which we know not the exact form, but for which all our hearts aspire.

"I am not going beyond the limits which I have set for myself. I am not going to make any attempt to prophesy what the form of that union may be. It is a problem—and only a problem—of which I speak to-day. Wiser men in the wiser future must find the solution. How far the problem can be solved by definitely planned confederacies between different churches, how far by one church becoming merged in another, how far by the development of new organizations altogether apart from existing ones—are questions upon whose discussion, I do not propose to enter. Only let us thank God the yeast is working. Let us believe that the yeast that has been bubbling here to-day is the very leaven of the gospel, of which it was said, "The Kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal," and of which it was said the ultimate

result would be that the whole lump of humanity should be leavened. And so let us hope that wiser and better men in the ages to come shall so fulfill in visible form some of those things that we have dreamed of and hoped for, that there shall come a time when the Holy Catholic Church, in which we have to-day anew professed our faith, shall be something more than an abstract ideal. Let us hope that in some more real effective form than now shall be answered on earth that great high-priestly prayer of the Master: 'Neither pray I for these alone, but for all them also which shall believe on Me through their word; that they all may be one in us; that the world may believe that Thou hast sent Me.'"

CHAPTER V.

Development of State and Local Federations Prior to 1900.

Josiah Strong very happily designated the local coöperation of churches as "federation at the bottom." In the early years of his secretarial work a large amount of united effort was accomplished through the city and town "Alliances," that were organized in many States especially in the East. This work developed so rapidly that the Rev. Frank Russell, D.D., who had brought together the Christian forces of Oswego, N. Y., in a remarkable way, was called to assist Dr. Strong in fostering and guiding the activities of the multiplying local "Alliances." Steps were also taken that resulted in the organization of two or three State Alliances. That of Pennsylvania survived for many years and did effective service. Dr. Strong edited a series of leaflets, evangelistic in their character, that had a wide seed sowing through the local "Alliances," under which cities and towns were divided into districts and their homes visited by the coöperative committees appointed by the churches in the fellowship of the community federation.

In the late eighties President Hyde of Bowdoin College, gathered facts which he impressively stated in an article in the *Forum* entitled "Impending Paganism in Maine." It was a clear note of conditions in the Pine tree state that were duplicated all over the country. I

doubt if President Hyde, in his useful career has ever done a bit of work more fruitful than in the sending out of this magazine article. I recall the interest with which I read it at the time in my country parsonage study. It stirred up wholesome thought and discussion all through the State of Maine. In 1890 at a meeting of the State Conference of Congregational Churches, a delegate from a Methodist Conference, in his fraternal address, made some suggestions that were at once taken up and resulted in the organization of the "Interdenominational Commission of Maine." The object of the commission, as stated in its constitution is, "to promote coöperation in the organization and maintenance of churches in Maine; to prevent waste of resources and effort in the smaller towns, and to stimulate missionary work in the destitute regions." Along these lines officially appointed representatives of Baptist, Christian, Congregational, and Methodist Episcopal, state-denominational bodies have counseled together for over a quarter of a century in a fraternal and effective way.

The part taken by the Connecticut Bible Society in the movement that resulted in the organization of the present State Federation of Churches, is an interesting bit of history that illustrates how the roots of the spirit of unity and coöperation that now prevail, run back into the early years of the nineteenth century. I give the story as told by the present secretary of the society, Mr. S. W. Raymond of Hartford.

"The Connecticut Bible Society was instituted on May 11, 1809 by a group of men representing the very best in Connecticuit citizenship and Christianity. The Hon. John Cotton Smith, one of the most illustrious

of Connecticut's long line of governors was its first president.

It had come to the knowledge of these men that in the State, and in regions nearby, there was great religious destitution and great need of the Bible. Sectarian feeling was intense and these men saw an opportunity, not only to provide the people with the Word of God, but also to soften prejudice and unite Christians of every name in a common cause; namely to scatter the good seed of the word which was recognized by all denominations alike as the storehouse of divine truth. It was, as far as I can learn, the first interdenominational movement in the United States and the first State Bible Society in America. The founders were characterized by breadth of view and catholicity of purpose; they were great believers in the old Book and they reached out with a long arm to, not only, the far regions of this land but across the sea to foreign hands. This society has been characterized from its very beginning by the missionary spirit in the very best sense of the word. There is on record an appropriation of $3,000, for the translation of the Bible into one of the dialects of the Chinese language and other appropriations of a like character."

For many years this Society, supported by interdenominational gifts, has done a federated work that in 1915 through its six trained workers made forty-two thousand calls in the homes of the people of Connecticut and distributed thirty-seven thousand volumes of the Scriptures in thirty-seven languages, by gift and sale. "Pastors and church workers report increased attendance, many accessions, children brought into the Sunday schools and cordial relations established between the

churches unchurched as the result of this missionary labor." I recall with special interest the aid which I received from the agents of this Society in the community where I was pastor for many years. In coöperation with the pastors and churches a careful canvass was made through visits to every family in the town and this data, preserved in a book especially arranged for the purpose, gave me the religious affiliation of every home in the community.

When I begun to agitate the matter of organizing a National Federation of Churches, one of my most earnest supporters was my old friend the Rev. William Gilbert, then secretary of the Connecticut Bible Society. On May 11, 1899, at its annual meeting, in Hartford, which celebrated the ninetieth anniversary of its founding the following resolutions were adopted:

"WHEREAS, The Connecticut Bible Society, this day, completes a record of ninety years as the pioneer on this continent in the printing and gratuitous distribution of the Word of God, and has developed in recent years a unique system of evangelistic labor, sending out men and women bearing not only in their hands but on their lips the ever new Gospel of Redemption, reaching systematically every family in the Commonwealth, and in this eventful year has taken another forward step, in that it has initiated in our largest city and hopes to see everywhere established a Federation of all churches in religious work, therefore be it,

"*Resolved,* That we owe reverent gratitude to God for the signal effectiveness of the Connecticut Bible Society in the Redeemer's Kingdom during the past ninety years; and looking to the future, and the certain growth of our

domestic and foreign populations, we feel that the work of this Commonwealth the society does its work it holds pressed with continued aggressiveness and power.

"*Resolved,* That we recommend that, in whatever part of this Commonwealth the society does its work it holds the definite aim to encourage a Federation of the Churches and that the Churches throughout the state endeavor, without delay, to unite with one another in such federation."

While plans still wait that will officially coördinate the work of the Connecticut Federation of Churches with that of the effective and long standing activities of its Bible and Sunday school organizations, the work of federated service has gone forward with marked success. This is especially true of plans that have been helpful in reaching the increasing multitude from foreign lands that now crowd the growing manufacturing cities of the State. Connecticut I believe will soon work out a program of practical and effective church federation and coördination of Christian forces that will aid in the direction and development of the work in other states. The Pittsburgh, Pa., Federation of Churches" dates back in its origin to the days when the "Evangelical Alliance," was an active agency, and the work in Oswego, N. Y., under the leadership of Dr. Frank Russell, found repetition in many other places.

We come now to the development of the work of federation in New York City. In 1888 a conference was held in Chickering Hall, that called attention to the need of investigation and united service in order to cope with the growing religious and social need of the nation's Metropolis. Not long before this conference Mr. Robert

Graham of the Episcopal "Church Temperance Society" had published a pamphlet giving a careful study of one of the most destitute sections of the city. This, and other literature prepared by Mr. Graham attracted wide attention. In June, 1894, John Bancroft Devins brought about the organization of the "Federation of East Side Workers," to which we have already referred.[1]

In the autumn of this year (1894) at a meeting of the Alumni Club of Union Theological Seminary, the Rev. J. Winthrop Hegeman presented a resolution that called for the appointment of a committee "to consider the practicability of organizing a federate council of the Churches of New York City for the purpose of so applying the Gospel to every human need, and of so readjusting and directing its agencies that every family in the destitute parts of our city shall be reached."

Following this action, the Federation of Churches and Christian Workers of New York City completed its organization in 1895 and in the fall of 1896 the Rev. Walter Laidlaw, Ph.D., became its executive secretary. At first the Council managing the affairs of the Federation was composed of a minister and layman representing each leading communion in its fellowship. This plan was changed in 1901 and the Federation, as an incorporated body, "is controlled by a Board of Directors affiliated with Churches and Christian organizations in the actual membership, each such Church and Christian organization having one vote."

This plan, of course, took the federation out of the ranks of community organizations officially representing

[1]See page 42.

the churches in its fellowship. With the now rapid development of great city federations, that are controlled and directed by the churches and recognized as their official representative, we may hope in the near future that the New York Federation of Churches will go back to its early constitutional basis and become a mighty power not only in coördinating the work of the churches of the city but in giving leadership to the country at large. Under the present plan and the secretarial care of Dr. Laidlaw, statistical work of much value has been freely placed at the disposal of all the pastors of the city. Again and again the federation has been the host that has brought together the ministers of New York to welcome leaders of Christian unity from abroad. One of the most notable of these gatherings was that which gave a royal reception to Ambassador Bryce of England not long before he sailed for home. The federation has also been active in bringing together the ministers of Greater New York to listen to messages from leaders in social and philanthropic work, and in civic reform effective aid has been given especially in the "Race Track Gambling Campaign."[1]

Among local federations started prior to 1900 Hartford has an interesting history. Its chief promoter, Professor Alfred T. Perry, utilized his pen in the preparation of literature that was later on widely circulated by the National Federation of Churches.[2]

We come now to the culmination of labors that had a large place in my thought from the day I became the executive secretary of this "Open Church League."

[1] See page 488.
[2] See page 420.

Following the action taken by the convention in Worcester joint meetings were held of the executive committees of the New York City Federation and the "League" which resulted in decisions that kept both organizations intact but arranged for a working union by which I became associated with Dr. Laidlaw giving part of my time to work under his direction, and putting in my care the important duty of looking after the action that had placed on record a joint resolution "that it is desirable that steps be taken for the formation of a National Federation of Churches and Christian Workers."

A letter was sent out to leading pastors in our American cities, enclosing a booklet which I had prepared and asking the following questions, "First, What is you judgment respecting the need and feasibility of the proposed National Federation of Churches. Second, If organized, may we count on your coöperation in every practical way." The replies were prompt, enthusiastic and almost unanimously favorable.

About this time opposition arose in certain quarters to the calling of the conference. It was entirely outside the "League" fellowship, but for awhile it caused me great sorrow and anxiety. I can never forget the help and aid that came to me in these days from my old college friend Judge H. C. M. Ingraham of Brooklyn, a member of the Executive Committee of the city Federation. He presided over the meeting at the Aldine Club, that with one dissenting vote authorized the calling of the conference of 1900. A short time after this meeting I asked to be relieved from my secretarial connection

with the city federation. From this time on the "Open Church League" was sponsor for all the arrangements for the conference that was soon to open a new chapter in the history of American Christianity. In this case it proved again true, "that the darkest hour comes before the breaking of the morning."

CHAPTER VI.

Appointment of National Committee on Federation of Churches.

Conference in New York, February 12, 1900.

The company that gathered in the parlors of the Young Men's Christian Association building, at the corner of Fourth Avenue and Twenty-third Street, on the afternoon of Thursday, February 1, 1900, was not a large one, but it was composed of men actively identified with nearly all the state and local church federation work then in existence.

In taking his place as permanent chairman of the conference, Mr. William E. Dodge made a brief address. "This whole matter of federation," he said, "is one of the most hopeful signs of the time. It touches our hearts very closely, because it has reason and common sense behind it. It may not be that we can agree as to the definition of God, but we all love Jesus Christ our Lord, and we all love those for whom He died, and these two simple truths ought to enable us to work together. This is the supreme service, to bring the glad news of Christ to those who need it, and help and strengthen each other as fellow Christians. Differences are forgotten when men agree to work together. In working unitedly men learn to understand each other better, and exert a larger influence in the community. It is through federated effort that help is coming into our denominational ac-

tivities, and this concerted life and activity will make the Church of Christ what it ought to be in our country—a cementing influence for everything that is good."

During the session Dr. William C. Webb, Secretary of the Pennsylvania State Alliance gave a brief history of its origin and work. The Rev. Joseph Anderson, D.D., of Waterbury, Connecticut, referred to his connection with church federation.

"It is more than fifteen years," he said, "since I received a circular issuing from the village of Pittsfield, Massachusetts, notifying me of a conference of which this is a reminder. The result of this gathering was the organization of what was known as the "American Congress of Churches."[1] We held two annual meetings, the report of which was published, and then, for reasons I need not stop to explain, it came to a sudden end.

"As I look back, I can see that the Christian church has made great progress towards a better knowledge of its mission, discovering the situation, realizing difficulties, and concentrating its forces for the conflict which sooner or later must result in victory. When the American Bible Society, some twenty odd years ago, proposed to leave New England to take care of itself, the Connecticut Bible Society, organized several years before the national society, looked the field over and decided

[1]This, "Congress," held in Hartford, Conn., brought together a notable company of men from every part of the country. The two days sessions were held in Allyn Hall that was crowded to its full capacity. I sat in a gallery seat and enjoyed the addresses of James Freeman Clarke of Boston; Howard Crosby of New York and other leaders of that day. Dr. Anderson was the secretary of this meeting.

that the time had come for special effort and united work in the State of Connecticut. A revised charter was secured that enabled us to do evangelistic work in connection with the distribution of Bibles. From that day to this we have undertaken personal work in the name and for the benefit of all the churches in which we have sent our agent."[1]

The Rev. Frank S. Fitch, D.D., now pastor emeritus of the First Congregational Church in Buffalo, made an effective plea "for a federation of denominational forces that would enable them in a spirit of comity and coöperation to work together in caring for destitute sections and in consolidating churches when more had been organized than were needed."

Mr. Dodge asked Rev. William E. Rice, D.D., of the American Sunday School Union, to give his thought as to the need of federation and the possibility of securing it. The veteran secretary said that as to the need there could be no question. Regarding the practicability of federation much would depend upon securing the confidence of the different denominational bodies. He was confident the lay element in the churches felt the need of federation more than denominational leaders.

It was in this conference that I met for the first time the Rev. Rufus W. Miller, D.D., of the Reformed Church in the United States. A meeting of the Brotherhood of Philip and Andrew—of which he was the founder—had been holding sessions in the city and appointed delegates to represent them in our conference.

[1]Dr. Anderson for several years was president of this Bible Society that was the forerunner of the State Federation of Connecticut. See page 104.

In his address Dr. Miller referred especially to the need of united action in discovering neighborhood religious and educational needs. I followed his remarks by reading a statement of what had been accomplished in New York through neighborhood coöperation and investigation. We have had many opportunities to counsel together since this conference discussion in 1900. The opening session was helpful and prepared the way for the addresses in the evening of President Hyde, of Bowdoin College, and President Barrows, of Oberlin College.

At the evening session, held in the Assembly Hall of the United Charities Building, the prayer was made by the beloved Bishop Edward G. Andrews, D.D., resident bishop of the M. E. Church in New York. It was the utterance of a man whose irenic spirit rejoiced in every sign of a coming unity of life and service among the churches of every name. His words I give from stenographic notes that lie before me:

"Oh God, our heavenly Father, in the name of Jesus Christ Thy Son our Saviour, we humbly ask Thy presence and blessing during our evening meeting. Prepare our hearts to practice the truth that we hear, and may we be enabled by the continued indwelling of the Holy Spirit to be what Thou would have us to be, and do what Thou would have us do. May we not only have just opinion concerning God and his relation to man, but may the truth enter the depths of our soul. May all our hearts be turned, moved, inspired by these great realities, and we pray Thee that we may address ourselves to the work pointed out to us. May thy blessing be upon all churches and all Christian people everywhere,

especially in this great country of ours where such vast interests are at stake. Grant also unity of spirit to us all. May the minor and non-essential things sink to their proper places and those that are vital come to supremacy and leadership, and by them may we be joined together and bound in fast fellowship, and may we be able one with another to join in the upbuilding of Thy work.

"Raise up good, wise, powerful men. Let ministers and laymen be brought close together, and we pray that a faith such as the church has never had may come to us, a sense of the nearness of God, and may we go forth in the strength of God and the power of His might. Bless the brethren who shall lead our thoughts here to-night. Open all our hearts to receive the truth and lead us in Thy way and bring us at last to the everlasting home of Jesus Christ, our Lord, Amen."

The opening address, on Friday morning, was made by the Rev. Harry F. Ward, of Chicago. In his interesting way he told the story of what had been done in that city to bring Christians together.

At this point the Rev. J. W. Hegeman brought in a report that I had prepared and submitted to the committee of which he was chairman. This report was adopted and became the working basis of the activities that made the year 1900 memorable in the annals of church federation.[1]

To my surprise this report came under discussion in a debate that disclosed a strong opposition on the part of a few members of the New York City Federation. The "League" fellowship and all of the delegates outside of

[1] See page 438.

New York City unanimously favored its recommendations and from this time on the National Federation of Churches began its work, although its organization was not completed until the meeting at Philadelphia, February 5, 6, 1901.

Soon after the creation of the "National Committee on Federation of Churches," a letter was prepared and signed by the members of the committee that was widely circulated among pastors of leading churches throughout the country. Twenty-five names were appended to this letter.[1] The strength and quality of this committee is seen in the reading of their names, with their denominational affiliations, as they appeared on our office letter heads: *Baptist.*—W. H. P. Faunce, D.D., LL. D., President of Brown University; John B. Calvert, D.D., Editor of *The Examiner;* Leighton Williams, D.D., Amity Baptist Church, New York; Charles E. Hughes, Esq., Fifth Avenue Baptist Church; Rivington D. Lord, D.D., Free Baptist Church, Brooklyn, N. Y. *Congregational.*—William Hayes Ward, D.D., LL.D., Editor of *The Independent;* Washington Choate, D.D., Secy., Home Missionary Society; Prof. John B. Clark, LL.D., Manhattan Congregational Church. *Disciples of Christ.* —S. T. Willis. *Lutheran.*—George U. Wenner, D.D., Christ Church, New York; Hon. Charles A. Schieren, Church of the Redeemer, Brooklyn, N. Y. *Methodist Episcopal.*—Bishop John H. Vincent, D.D., LL.D.; Frank Mason North, D.D., Secy. M. E. Church Extension Society, New York City; Mr. John S. Huyler, Calvary M. E. Church; Henry C. M. Ingraham, Esq.,

[1] See page 439.

Summerfield M. E. Church, Brooklyn, N. Y. *Methodist Episcopal Church, South.*—Bishop E. R. Hendrix, D.D., LL.D. *Presbyterian.*—Charles L. Thompson, D.D., Madison Avenue Church, New York; Samuel M. Hamilton, D.D., Presbyterian Church, Englewood, N.J.; Mr. John H. Converse, Calvary Presbyterian Church, Philadelphia; Mr. J. Cleveland Cady, Brick Presbyterian Church, New York. *Protestant Episcopal.*—E. Walpole Warren, D.D., St. James (P. E.) Church, New York; J. W. Hegeman, Ph.D., Christ Church (P. E.) Riverdale, N. Y. *Reformed.*—Lewis Francis, D.D., Kent St. Reformed Church, Brooklyn, N. Y.; Hon. Charles H. Knox, Collegiate Church, New York; Rufus W. Miller, D.D., Philadelphia.

The action of the Conference in giving the executive committee power to add nine additional members proved helpful. In aiding the Committee in securing these new members I gave then, and always, careful attention in arranging for an equitable denominational representation. During this quest I sought the aid of Dr. H. L. Morehouse, the veteran Secretary of the Baptist Home Missionary Society. In reply to my query, he said: "The most representative Baptist layman he could name, for membership on the committee, was a successful young lawyer connected with the Fifth Avenue Baptist Church, Charles E. Hughes." He thought it very doubtful, however, if Mr. Hughes would consent to act on the Committee as, in addition to his large practice, he was actively identified with the work of his home church and other organizations. Dr. Morehouse, however, kindly opened the way for me to meet the busy lawyer in his office overlooking Broadway and Trinity Church-yard. I

little realized at this interview, the part that this already well known legal counsellor was to have, in the years just at hand, in state and national affairs, I did appreciate, however, that I was conversing with a masterful man and an earnest Christian.

After listening to my statement regarding the work and purposes of the proposed "National Federation of Churches," and asking a few questions, he expressed his deep interest in every movement seeking to bring denominational forces into closer coöperative relations. "The demands upon his time and strength," he said, "had multiplied to such an extent that he had been compelled to decline many invitations to take on further responsibilities. The movement, however, to which I had called his attention, was one in which he was in such full sympathy that if he could aid by his counsel and support he would be willing to serve on the committee." Mr. Hughes proved a helpful advisor and at a juncture when the financial need of the office was a source of anxiety, he came to our aid through unsolicited service that brought great relief. At an early date I suggested that the name of William Hayes Ward, D.D., LL.D., be added to the Committee.[1] Dr. Ward during his long editorial career had kept in close touch and sympathy with every movement looking toward a unification of the forces represented in the denominational Church life of the

[1]William Hayes Ward, Editor of the *Independent*, 1870-1913, honorary editor from 1913 until his death at South Berwick, Maine August 28, 1916, in his eighty-second year. He was a foremost American authority on Oriental research. In 1884-5 he was director of the Wolfe Archæological Expedition of Babylonia. He graduated at Amherst College in 1856 and from the Andover Theological Seminary in 1859.

country. In the National Council of the Congregational Churches he was the leader in placing on record the earnest desire of this fellowship to discover some "basis on which the essential unity of the great Christian Church could be expressed."

Up to this time the writing of the drafts of letters and other literature, approved by various committees, had been a part of my responsibility, but from this time on the pen of Dr. Ward was utilized in ways that were exceedingly helpful.

At my request he prepared the letter signed by the entire committee, and sent out to pastors throughout the country, urging the need of organizing local federations and expressing the readiness of the National Committee to "promote the establishment of such local federations everywhere: to suggest forms for their constitution and, when desired, to send an agent to give information and assist in their organization."

The letter closed with these words of prophecy and vision: "The present organization of the National Federation is only temporary. It was formed at the call of a conference for the purpose, and its membership was constituted by that conference. It has thus, and could have at first, no official relation with any denominational body. But it is desired that it may be the forerunner of an official Federation of Churches, to which it shall give place. Already not a few State bodies have given the purposes of this Federation of Churches their hearty endorsement: But it is our desire that there may be established State federations, like that so successfully in operation in Maine, whose influence shall prevent wasteful and harmful rivalries of competing churches

and be the expression of the comity which should exist between our home missionary organizations. May we not also look forward to a national federation of all our Protestant Christian denominations, through their official heads, which shall utter their declaration of Christian unity, and accomplish in good part the fulfillment of the prayer of our Lord, 'That they all may be one, that the world may know that thou hast sent me.'"

In my study of institutional church work in New York I had learned of the remarkable record of quiet but effective service that for many years had made a Presbyterian Church, a few blocks east of the Grand Central station, successful along the lines of a family like fellowship. The history of the "Church of the Covenant" from 1866, to the present time, is a record that gives first place to J. Cleveland Cady. In February, 1916, the fiftieth anniversary of this church, now organically connected with the "Brick Church" on Fifth Avenue, was celebrated. An editorial paragraph in *The Continent* commented as follows on this celebration:

"It was fine and fitting that Covenant church in New York City should make the celebration of its fiftieth anniversary mainly an occasion of a personal honor to its Bible school superintendent, J. Cleveland Cady. As an eager young Christian worker, Mr. Cady took oversight of the school on the day it was organized as an east side mission effort, and as its leader he has continued since in all its developing history, with no interruption of his service.

More significant than his continuous term as superintendent, however, is the spiritual constancy with which

from the first he has devoted his whole soul to this work. His long professional career as an architect—signalized by such monuments to his taste as the American Museum of Natural History, several buildings at Yale and many stately churches—has been to him an engrossing occupation, as every faithful workman's work should always be. But still nearer to his heart than his profession, Mr. Cady has steadily held his Sunday school at Covenant. He has given it a devotion which goes down to the minutest details. Nothing else is so great joy to him as to recount how boys and girls passing through that school have returned in later years to confess that the stamp of the teaching there remained ineffaceable in their lives. Particularly has Mr. Cady believed in the power of truly religious music to shape life, and the most notable feature of all in his Covenant school labor is his exaltation of the ministry of song. No doubt Covenant is in this particular excellence the premier Sunday school of the land."

It is easy to understand why I coveted the help of Mr. Cady[1] on the committee in whose hands were placed the guidance of action looking to the organization of a National Federation of Churches and Christian forces.

At the first meeting of this strong and representative committee, Mr. Cady was elected chairman and I was

[1] J. Cleveland Cady, LL.D., engaged in practice of architecture since 1870. Beside many buildings at Yale University, Williams College and Wesleyan University, he was the architcet of the Metropolitan Opera House and the Museum of Natural History in New York City and prominent churches in different cities of the United States. For many years he has been President of the New York Skin and Cancer Hospital, a governor of the Presbyterian Hospital, New York and a director of the New York City Mission Society.

named as its secretary. At Philadelphia (February 6, 1901), Mr. Cady was elected President of the National Federation of Churches and continued in this office until this organization was merged into the life and activities of the Federal Council of the Churches.

My relations to Mr. Cady in these years (1900-1908) were very delightful and I found in him a kind and helpful counselor. The meetings of the Executive Committee were held in the large and beautiful reception room connected with Mr. Cady's office, overlooking Union Square. In this room I reported good tidings as I returned from the trips that made the year notable with stories of progress of church federation, especially in New York State and the Middle West.

Soon after Mr. Cady accepted the chairmanship of this strong executive committee he rendered an invaluable service in securing Mr. Alfred R. Kimball as its treasurer. Up to this time Mr. John S. Huyler had acted as treasurer of the "Open Church League" and its expenses had been paid out of contributions placed in his care. He was a very busy man and the details of our limited income were looked after by his estimable private secretary. But very little attention was paid to the letters we sent out asking for financial assistance. This burden fell almost entirely upon those officially connected with the "League." At the end of each year up to 1900, the treasurer was able to report that there was no difficiency. From the time Mr. Kimball assumed the responsibilities of the Treasurership all bills were promptly paid, by personal loans on his part that up to 1905 brought the treasury into a very considerable debt to him. Under Mr. Kimball's skillful management the resources of the

central office have been constantly and wisely enlarged. The federation movement, with which from 1900 he has been closely identified owes him a large debt of gratitude for the time and expert skill he has so generously given to it.

Mr. Kimball for many years was Mr. Cady's "right hand" helper in the Sunday school activities of the church of the Covenant and its Treasurer, a position that he has also filled for a long time as a member of the governing board of the New York Skin and Cancer Hospital. It was my privilege also to nominate at this time three men of large influence whose names have since been added, by reason of abundant labors, to the list of founders of the Federal Council; George U. Wenner, D.D.[1]; John B. Calvert, D.D.,[2] and Bishop Eugene Russell Hendrix of the Methodist Episcopal Church, South.

The "mystic chords" of memory, vibrate with tender and pleasant recollections of my almost lifelong friendship with Bishop Hendrix, whose home, for many years,

[1]George Unangst Wenner, graduated from Yale College in 1865, and from Union Theological Seminary in 1868, Ordained Lutheran minister in 1868, and laid the foundations of "Christ Church" in New York City of which he has since been pastor. He was chairman of Liturgical Committee, General Synod, 1883 to 1915, Chairman of Committee of General Synod for establishment of Deaconess work, 1885 to 1899; President Synod of N. Y. and N. J., 1904 to 1908; President Synod of New York, 1908 to 1910; Secretary for many years of the Evangelical Alliance. See pages ——.

[2]John Betts Calvert, graduated at Rochester University in 1876 and from Union Theological Seminary in 1879; ordained to Baptist ministry in 1880; president for twenty-five years of the Baptist Missionary Convention of the State of New York. Editor of *Christian Inquirer* and *Examiner* for many years.

has been in Kansas City, Missouri. It was in the autumn of 1864 that I first met him, soon after he entered Wesleyan University at Middletown, Connecticut. I was a Junior at this time and Freshman Hendrix roomed in Observatory Hall on the same floor and a few doors from my own room. We little realized at the time how much the friendship then formed would mean to us in later years. In those days the future President of the Federal Council of the Evangelical Churches of the United States was slender in figure with unforgettable eyes that did not change when the passing years gave him his present Episcopal proportions. Quiet and unobtrusive in manner, genial in spirit and with a rare gift of making friends the youthful Missourian soon became a general favorite in the college life. Graduating with honor in 1867 he entered Union Theological Seminary in New York City. His gifts as a speaker found early recognition and before the close of his Seminary course one of the largest Methodist churches in Brooklyn sought to secure him as its pastor. The call, however, for service in the great Middle West and South carried with it the plea of the cultured Christian home, that had gladly given him the choicest preparation for his life work that Wesleyan and Union Seminary could bestow. It was indeed a rare privilege that had granted to this son of the Southland, a college training under men like Cummings, Van Vleck, Newhall and Harrington and a theological course under scholars such as Roswell Hitchcock, Philip Schaff, Henry B. Smith, William G. T. Shedd, and Charles A. Briggs. I can but think that some part of the mantle of Philip Schaff fell upon the young

Methodist preacher as he went forth to his fruitful life work. The record from this time on is one of rapid advance. In 1878 he was called to the Presidency of Central College, Fayette, Missouri, and in 1886 when but thirty-seven years of age he was elected a Bishop of the Methodist Episcopal Church South; the youngest man this great church has thus far called to fill the highest position in its gift. The life tenure position of a Bishop in the Methodist Church is one of great responsibility in authority and influence. In this arduous service Bishop Hendrix has been permitted to rejoice in the remarkable growth and progress of the great fellowship he has so faithfully served. With the passing years the once youngest member of the Episcopal board is now the Senior Bishop of the M. E. Church, South, and a leader in the negotiations that promise to eliminate its sectional boundaries and unite its life again with the historic past in which Francis Asbury and his associates laid the foundations of the Communion now the largest Protestant Church body in the United States.

After my graduation from Wesleyan University in 1865, I did not meet my friend again until he came back to Middletown to celebrate the twenty-fifth anniversary of the class of 1867. As authors we had exchanged "complimentary copies." I read with interest his book of mission travels, "Around the World" (1878), I hope he read, with fraternal interest my "History of Connecticut" (1886). The years, near at hand, were to give us comradeship in service that will often recall the name of Bishop E. R. Hendrix.

The Hon. Charles H. Knox, a prominent member of the Collegiate Church at Forty-eighth Street and Fifth Avenue, was deeply interested in our work and gave it generous financial support up to the time of his sudden death in middle life. He was a man of royal qualities of head and heart. My visits to his office in his busiest hours, and he was a very busy man, brought help and sunshine that memory still recalls with pleasure. In connection with the "Knox Memorial Church" on the West side—an organic part of the Collegiate Church—he led for many years one of the largest Bible classes in the country. The average attendance was over five hundred. In connection with the New York Board of Education, and in other ways, Mr. Knox was identified with the higher life of the great city he loved and served so well.

The Hon. Charles A. Schieren, a representative on the committee of the Lutheran Church, was one of Brooklyn's most eminent citizens, and his services as Mayor of that city before its incorporation with Greater New York, gave him wide recognition. For a time he acted as the treasurer of the committee and also of the Federation of Churches of the State of New York.

In these days the Rev. Rivington D. Lord, D.D., came into an active relation with the work of the national office that in its record of faithful service has given him a unique place among the founders of the Federal Council of the Churches. Soon after I became secretary of the "Open Church League," my attention was called to his fitness for membership on our executive board. From the day he first entered this fellowship until now he has been a beloved helper in the committee and conference activities of more than sixteen years. As

a foremost leader among Free Baptists, and as pastor of their most prominent church in Brooklyn for over thirty years, he has won a place of large usefulness.

In closing this chapter I recall the name of a friend who aided me greatly in these days and whose memory is affectionately cherished. LaSalle A. Maynard, was an honored member of that fraternity of newspaper and editorial writers who do a work of special helpfulness unknown to the general public. I first became acquainted with him when he was on the staff of the *New York Observer*. He was very much interested in church federation and aided, as a member of the committee of arrangements, in making the conference of 1900, a success. After this conference, finding the need of larger office quarters I shared with him a room in the Bible House. In the prime of life, busy with his facile pen in congenial tasks, he was stricken with pulmonary disease that finally compelled him to give up his work. He sought health in the milder climate of California, but in vain. In his death a large circle mourned the loss of a friend whose gifts and graces had found for him a large place in their heart affection.

CHAPTER VII.

Fruitful Years.

1900-1901.

Not long after the appointment of the National Committee on Federation I received a letter from the Rev. Ward T. Sutherland, D.D., Oxford, N. Y., asking my assistance in bringing about a conference that it was hoped would result in the organization of a State Federation. Dr. Sutherland in 1899 had secured the creation by the New York State Congregational Association of a committee of correspondence that under his chairmanship had already received from denominational bodies favorable responses to a request that they elect delegates to attend a proposed conference in the interests of Church Federation. As best I could I aided in the arrangements that brought together an influential group of ministers and laymen that organized the Federation of Churches and Christian Workers of the State of New York, at Syracuse, November 13, 14, 1900.

A prominent member of this group was the Rev. H. W. Barnes, D.D., secretary for many years of the Baptist Association of Churches of the State of New York. At this time he was over seventy years of age but with youthful enthusiasm he entered into this movement. Following the meeting at Syracuse he published an ac-

count of its doings in *The Examiner* that I transfer to these pages. The article was entitled:

"A NOTABLE CONFERENCE ON CHURCH FEDERATION."

"A growing apprehension of the unity of mankind has marked the experiences of thoughtful men during the last decade of the Nineteenth Century. The unity of churches in Christ has been always recognized. One God and Father, one Lord and Saviour, one Comforter, Leader and Sanctifier, necessitate the union of all who are children of God by faith in Christ, and by the regeneration of the Holy Spirit. The open Bible and freedom of thought, the boast of Protestants, has resulted in differences in the interpretation, and the application of truth. Many times differences and disagreements have been more pronounced and conspicious than agreements and unity. Just now, while differences of thought along creedal lines remain, the unity of spirit and purpose is being emphasized. The consciousness of unity of being and of interests between all Christian churches has been growing. This consciousness has expressed itself in the movement toward coöperation, or federation as it is called. This Syracuse Conference is one of the outgrowths of this tread of thought and of feeling.

"It met with the First Presbyterian church, the Rev. Dr. George B. Spaulding pastor, on Tuesday afternoon and organized by electing Judge A. J. Northrup, of Syracuse, as moderator and Rev. Martyn Summerbell, of Eddytown, as secretary. Rev. H. H. Stebbins, D.D., of Rochester, led the conference in prayer. On the call of the roll of delegates it was found that eight of the lead-

ing denominations were represented, and that numerous secretaries of religious bodies and leading laymen were present. These were elected to membership, making a list of about forty official members of the conference.

The opening of the conference naturally fell upon Rev. Ward T. Sutherland, D.D., of Oxford, chairman of the committee of arrangements. He outlined the history of the movement. Among the other participants in the preliminary discussion were Rev. E. B. Sanford, D.D., secretary of the National Federation Committee; Rev. Dr. A. S. Smalley, of Jamestown; Dr. Summerbell an original participant in what is known as the "Maine Commission"; Rev. Dr. J. W. Hegeman, of New York, vice-president of the New York City Federation, and Rev. Dr. Spaulding of Syracuse. There was great unamimity of sentiment, and a manifest leading of the spirit in these addresses. They agreed in and specially emphasized these points:

(1) That this movement is towards the unity for which Christ prayed—not a unity necessarily of organization, but a unity of spirit and of purpose in the evangelization of men, and in creating social conditions which shall make men as helpful and blessed as may be in this world.

(2) That the movement is in the interests of a wise use of life, time and money in the Lord's service.

(3) The movement is in the interest of a more rapid and complete evangelization of the people and a very great increase of missionary work in all the world.

Questions were asked and answered concerning the practical bearing of federation in given cases. This ses-

sion was really, and in a very delightful sense, a conference.

A resolution expressing the sense of the conference that it is desirable to form a Church Federation Society was adopted without a dissenting voice, and a committee was appointed consisting of Rev. Messrs. Hegeman, Spaulding, Sutherland, Summerbell, Barbour, Sanford and others, to the number of nine, to report on the nature and scope of the federation.

The evening session was a very significant one, on account of the large representative audience, the unity of sentiment, and the presence of Governor Theodore Roosevelt, who presided. Delegates and visitors admitted by cards at the side entrance and seated in the front pews. Rev. George E. Talmage, of Schenectady, read the 133d and 134th Psalms, and Rev. C. H. Guile, of Pulaski, offered prayer. The hymns sung were "I love thy kingdom, Lord"; "How firm a Foundation," and "My Country 'tis of thee," the authors representing three denominations, but the hymns the united sentiment of all churches.

The address of welcome by Dr. Spaulding noted the character of the city as one hospitable to all philanthropic, educational, industrial and Christian enterprises, so that it has earned the name of the "Convention City." In point of possible significance it is evident that this may be the most important of all the gatherings held. This conference concerns itself, he said, with saving the waste, and with economy in the use of religious resources. We should unitedly face the really united vices about us.

The Rev. C. A. Barbour, of Rochester, responding to the address of welcome, noted the fact that the busy men

who make up such a conference are not assembled for form's sake, nor to add another to needless or idle organizations, but rather in practical loyalty to Christ, who appoints us our missions, to serve and to save men. In the progress of years denominational bitterness has passed away, but not denominational convictions nor denominational lines. Christ, who was once asked, "Art thou a king?" is really enthroned in the hearts of millions, but the coliseum, a monument of Roman power, lies in ruins, and the empire is a thing of the past. We are here to economize the various forms of Christianity, and give them wise direction, for the good of man and for the glory of God. Niagara River has immense and unmeasured power. Its breath resembles the thunder. A little stream seen on the American side, a few hundred feet below the falls, which looks like a fluttering ribbon, is a bit of that river, turned aside and utilized, and it represents nearly 500,000 horse-power for manufacturing purposes. What would the river itself do if turned on? All the rest of it is unused power. What can the churches of Christ do if their resources are wisely economized and directed?

The Rev. David Willis, of Oswego, followed, stating that it was not the purpose of the meeting to criticize or question any creed statement, or any method of organization, but only the extravagant waste of religious force. There is rock beneath our feet, for if Christianity be not coöperative it is untrue to the Master. If it is not love and service it misrepresents the Founder and Head of the Church. "There is one God, or there is no God." In the deepest sense, there is one church, or there is no church. Above every other law of God is written the

law of love. The difficulties of federation are real, but the difficulties of scattered forces are greater. God wills unity and works toward unity. Boundaries are not obliterated and will not be, but men must cultivate the ground, rather than dispute about boundaries. Rivalry, except in the matter of excellence of work, must cease.

Governor Roosevelt's train was twenty minutes late. His appearance as he bounded upon the platform, was greeted with the rising of the entire congregation, and a rousing Chautauqual salute. He was not expected to make a set address or deliver a speech, but he did better, he talked to the peopel in a simple, practical and effective way for half an hour. He did not speak as one to whom religious thinking and religious action were strange matters. His personal interest in the question of church life and Christian success was manifestly deep and practical. Among the things he said were the following:

"I believe intensely in the work you are striving to further, and feel that the people who believe in these underlying principles make an unspeakable mistake when they quarrel about the boundary lines between them, while they have a common enemy to face, who demands our united attention and our united action. We cannot afford to quarrel; we must be united. It is deeds which count, not words. We cannot all see the truth in the same light, but we should all strive for higher ideals, and for that Christian unity which shall bring us in closer touch with one another. In this work of church federation I want you to attempt much, but to be content with the little steps. Do not be discouraged if you cannot take long strides. We are not going to see unity in a day. You will meet all kinds of opposition and

prejudice. There must be a spirit of broad charity. One hundred years ago rank intolerance prevailed in the colonies; but we have advanced, and this meeting tonight is an evidence of it. I belong myself to the Dutch Reformed Church. Now down at Oyster Bay, we have no church of that small denomination, and I should be opposed to establishing one of that faith there, as it would be an injury to the other churches already established. Down there, as elsewhere, we have lots to do to make things better, and I am glad to see the churches working toward this betterment. I had a hand in inaugurating a movement there which I think will be permanent. On the Fourth of July we get the Baptist, Presbyterian, Episcopal and Catholic Clergymen on the same platform. There is patriotic unity, and I want to see the same kind of spirit spread through all our people. By this kind of work you impress outsiders that your faith leads you to works. It is applied non-sectarianism."

The Rev. Ezra S. Tipple, D.D., of New York was the next speaker. He delivered an able address, in which he said, "Real unity will come about when we have spiritual consecration. We are here to seek a working basis. The idea is a church union in working clothes with a full dinner pail. The church of to-day needs and lacks the sense of unity and promised triumph. It wants lots of it. We have been too much concerned with the things near at hand, and have lost sight of the things pertaining to the kingdom of God. Men and brethren, let us get together."

This evening's session was one of the large enthusiasm, and marked impressiveness, but it cannot be reckoned as of the highest importance. That session

came on Wednesday morning, after a devotional service led by Rev. W. N. Clarke, D.D., of Hamilton. The report of the committee on the nature and scope of the proposed federation was read, in the absence of the chairman, by Rev. J. B. Kenyon, of Syracuse. The name proposed for the organization is "The Federation of Churches and Christian workers of the State of New York." The object and basis of representation were stated as follows:

"The object of this federation is the promotion of effective coöperation among the churches of the State of New York, in order that their essential unity may be manifested; that the evangelization of every community may be more systematically accomplished; that a means may be found of expressing the united Christian sentiment of the State in regard to moral issues; that the various Christian churches and Christian workers and benevolent activities of the commonwealth may be more completely coördinated, and that other appropriate ends may be secured.

"The denominations uniting in the work of this federation shall act through a State council. Each denomination shall be entitled to choose one representative from the State body or from the highest local body or bodies in the State as a member of this council, and one additional representative for each 15,000 communicants, or each major fraction thereof in the churches of the denomination in the State. Local councils or federations established in the cities and town of the State shall be entitled to choose one representative and one additional representative for every 2,000 members in the churches affiliating with the said local council. Other organ-

izations of Christian workers shall be entitled to representation in the Council on a basis provided by the executive board."

Other sections provide for the holding of an annual meeting in November, and for the usual officers and an executive board of fifteen (including the president, secretary, and treasurer), who will have charge of the work of the Federation under the general instructions of the council.

In the discussion of the report there was considerable questions as to the terms defining the character of the churches admitted to participation in the Federation. Especially was it desired by several that the word "evangelical" should precede the words Christian Church. After very careful consideration, it was decided, by a vote of seventeen to three, to omit the word. Each article was adopted without a dissenting voice, and finally the report as a whole was adopted. Rev. J. W. Hegeman, rector of Christ Church, Riverdale, N. Y., felicitated the conference on the successful inauguration of the Federation movement. He said: "I favor most heartily the movement. It is not reformation we want, but regeneration. We are developing into a broader brotherhood. I sincerely hope we shall push church federation with all our business energy, so that the State Federation will be a model one of its kind in the country."

Dr. J. B. Brooks, dean of the law school of Syracuse University, spoke of the Federation from the point of view of a layman, urging God-fearing leadership, and expressing the hope that it would result in securing decided individual evangelistic activity in all the membership of the churches.

Dr. Sanford spoke of the great future of the Federation and was followed by Rev. J. W. Phillips, D.D., of Binghamton, who spoke of the federated work in England and Wales, where it is regarded as the greatest religious movement of the age. The Rev. Philip H. Cole of Syracuse, as a representative of the Reformed Church, said his church was in hearty sympathy with the movement, which is in line with the great spirit of the age. Rev. Martin E. Summerbell, D.D., spoke at length of the work of the Maine Federation, explaining the methods of its operation. The following officers were elected: *President,* Rev. H. H. Stebbins, D.D., of Rochester; *vice-presidents,* Theodore Roosevelt and William E. Dodge; *recording secretary,* Rev. Martin E. Summerbell, D.D.; *treasurer,* Charles A. Schieren, of New York.

The "Constitution" and "Plan and Principles of Comity,"[1] adopted by the New York State Federation have had wide acceptance by other State bodies.

In my report to the National Committee for the year 1900, I stated that "conditions had been found favorable in many sections of the country in their efforts to promote and aid in the formation of local Federations. We have been able to supply an increasing demand for literature desired by those having in charge the drafting of local constitutions or preparing to make a special presentation of the spirit and methods of federation before ministerial and other associations. In the prosecution of his field work our Secretary has addressed Conventions and ministers' meetings, or held important conferences with leading pastors and laymen in the following

[1]See page 443.

cities: New York, Chicago, Philadelphia, Boston, Buffalo, Detroit, Newark, Jersey City, Rochester, Albany, Syracuse, Wilkesbarre, Pa., Binghamton, N. Y., New Haven, Fall River, Troy, Hartford, Portland, Lewiston, Auburn, Waterville, Bath, Brunswick, Me., Mt. Vernon, N. Y., Yonkers, Amherst, Mass., Elizabeth, N. J.

"Three weeks were spent in Chicago and vicinity. This service has been followed by the organization of a Federation of Religious Workers in that city, representing the leading denominations and strong spiritual and moral forces. Local Federations have been formed in Syracuse, Schenectady, Jersey City, Portland and Auburn, Me. In Newark, N. J., and some other cities the matter is under consideration. In view of what has been accomplished, we believe there is imperative need of a central bureau of information that can fill the place of a national clearing-house to those desiring practical help and guidance in advancing the interests of federation within local and State bounds. Should this Conference take favorable action upon the report which this committee will submit regarding organization, we would urge the necessity that steps be taken to secure from all parts of the country the funds required to carry out plans of work national in their scope and helpfulness.

"In conclusion, I desire to express my deepening conviction that in our beloved country, in common with Christian believers in other lands, we are in the sweep of a movement of profound significance. Coöperation and not competition in the days and years before us is to be the watchword of service that will manifest to the world as never before our oneness in Christ. Who can tell how great a blessing this will bring in the advance-

ment of the Kingdom of God at home and abroad? Working together, the churches will minister to human need as never before, and in so doing prove that the Gospel is the supreme remedy for all evils." The year was crowded with delightful experiences. A trip "down East" gave me my first glimpse of the Maine coast and the business activities and scenic beauties of Auburn, Lewiston, and Portland. President Hyde after the enjoyment of the hospitalities of his home was my guide through the college campus of Bowdoin College. His versatile mind keen in its intellectual and spiritual outlook has not only guided with eminent success the institution over which he has so long presided, but found time to render royal service both to the churches and the commonwealth. Maine, through its "Commission," and in other ways has given help in advancing the work of federating Christian forces.

My itinerary in 1900 brought me into close touch with the work of the "Alliance" of the State of Pennsylvania. Dr. Webb, its secretary, was a genial spirit and in these days made the "Alliance," a power for good in many directions. As one of the speakers at the annual meeting in the romantically situated city of Wilkes Barre, I sat for the first time on the same platform with Bishop Talbot of the diocese of Central Pennsylvania.[1] Bishop Talbot, through his connection with the Commission,

[1]Ethelbert Talbot, D.D., LL.D., since 1897 Protestant Episcopal bishop of Central Pennsylvania, Graduating at Dartmouth College in 1870, and from the General Theological Seminary in 1873, he was consecrated missionary bishop of Wyoming and Idaho in 1887 when he labored with great success until called to his present field of service in 1897.

on Christian Unity and Social Service, of the General Convention of the Protestant Episcopal Church was present at the conference in New York in 1905 and at the Council meeting in Philadelphia in 1908. Since this date he has been a member of the Executive Committee of the Federal Council. His broad irenic spirit has given him large influence outside the Church he has so long and faithfully served.

Engagements in the cities of Central New York, gave me acquaintance that soon ripened into friendship with ministers and laymen of rare strength and nobility of character, in the cities of Albany, Utica, Syracuse, Rochester, and Buffalo. Of those who have entered into the life of the church triumphant I recall with affectionate recollections, David O. Mears, D.D., then pastor of the Fourth Presbyterian Church in Albany. Those who have read his book, "Inspired Through Suffering," will have felt something of the strength, sweetness, and beauty of a life that endeared him to the people of the parishes which he served in Boston, Worcester, Cleveland and Albany. He was a staunch friend of Church Federation, and aided me in the work both in Albany and New York state. In the race track gambling campaign he was in a position to give effective help.

The Rev. George B. Spaulding, D.D., opened the way for the use of his spacious church in Syracuse as the place of the meeting that organized the New York State Federation. He was deeply interested in its plans and work and up to the time of his death represented the Presbyterian church on its Executive Committee. I frequently enjoyed the hospitalities of his pleasant home.

Of large physical proportions and strongly marked features that made him a man of distinguished appearance on the platform and in every other place, it was especially in the home and its "study," that the rich humor that flavored his always entertaining and helpful conversation, found most charming expression. I recall vividly an hour in which he told me the story of his early ministry in Hartford, Connecticut, when he was called to be the beloved associate and successor of Horace Bushnell. His tribute to the memory of this great thinker and preacher and his kindness to himself as his successor was one of tender respect and love.

The strong churches of Central New York have had strong laymen to sustain their able ministers. With one of these laymen, General Charles W. Darling of the First Presbyterian Church in Utica I came for several years into close relations. He was a vice-president of the National Federation of Churches and at the time of his death president of the New York State Federation. Again and again I enjoyed the welcome of his beautiful home and continued our talks together in carriage rides over the hills and valleys in this historic section of the Mohawk Valley.

General Darling's pastor the Ralph W. Brokaw, D.D., was a staunch and loyal friend and a helpful member of the State Executive Committee. In Syracuse I found a friend who, as the second president of the State Federation of Churches, and in other ways, gave us the benefit of his large and generous heart and clear thinking. The name and personality of Dean, J. W. Brooks, LL.D., of the Law Department of Syracuse University, and an honored layman of the Methodist Episcopal Church, will

always have a prominent place in my recollections of labor in Central New York and the beautiful Mohawk Valley.

I cannot forget the tie of friendship that in the counsels of these days bound me to the Rev. Edward N. Packard, D.D., then pastor of Plymouth Church, in Syracuse, and since 1904, minister of the old historic Congregational Church in Stratford, Connecticut.

Going on to Rochester, we find the home of the first president of the New York State Federation the Rev. Henry H. Stebbins, D.D., whose pastorate of the great Central Church, both in its length and its success is notable in the annals of the Presbyterian Church. The second convention of the State Federation was held in his church.

In Buffalo I renewed my acquaintance with Dr. Fitch pastor of the First Congregational Church, who came to New York and helped us to launch the National Federation. A link was strengthened binding back into the work of the Open Church League, the Rev. Samuel V. V. Holmes, D.D., pastor of Westminster Presbyterian Church was a vice-president of the League, a position that came to him by reason of the success that he had won in renewing the life of a "down town" church, through "open doors" and ministering activities. I cannot close these recollections of a happy and fruitful year without reference to three other comrades in the New York work to whom my heart goes out in special greetings as I write these lines. I have already referred to the Rev. Ward T. Sutherland, D.D., then pastor of the Congregational Church in Oxford, N. Y., as the

leader in bringing about the organization of the State Federation. With indefatigable zeal he cared for the details of this conference, and continued his interest during the years in which the federation was active in it plans and work.

From the beginning the Rev. Martyn Summerbell, D.D., of Lakemont, N. Y., was Recording Secretary of the State Federation and active in its counsels. My brother[1] was his physician at the time he was pastor of the Christian Church of the Evangel in Brooklyn (1866-80), and I then made his acquaintance. As a delegate of the "Christian" fellowship of churches at the conference of 1905 in New York and at the Philadelphia Council in 1908, he was elected one of the group of secretaries of both meetings. As president of Starkey Seminary and also of the Francis Asbury Palmer Fund he has done good work in the field of Christian education. While pastor in Lewiston, Me., (1888-98), he was actively identified with the "Maine Commission."

The Rev. Jeremiah Zimmerman, D.D., fourth president of the State Federation, was pastor for many years of the English Lutheran Church in Syracuse, and active from the beginning in the work of church federation both in the state and the city. For reasons that will be considered later on the Federation of Churches and Christian Workers of the State of New York in recent years has not been active but when, as we anticipate, in the near future a new chapter is opened in its history I am confident that its early record of service will still be found an asset of great value.

In the opening days of 1901 I was busy arranging the program and details of the meeting that completed the organization of the National Federation of Churches at Philadelphia. The close of the year found me looking after the arrangements for the historic conference that assembled in Washington, D. C., February 4, 5, 1902, the second annual meeting of the National Federation of Churches.

CHAPTER VIII.

Organization of the National Federation of Churches and Christian Workers at Conference Held in Philadelphia, February 5, 6, 1901.

A glance at the organized work represented by the membership of this conference is significant in view of the important action taken. The following bodies were represented either by delegates or members:

The Federation of Churches and Christian Workers of the State of New York.

The Interdenominational Commission of Maine.

The Connecticut Bible Society.

The Evangelical Alliance of Pennsylvaina.

The Evangelical Alliance of Boston, Mass.

The Federation of Churches and Christian Workers of New York City.

The Federation of Churches and Christian Workers of Hartford, Conn.

The Federation of Church and Christian Workers of New Haven, Conn.

The Federation of Churches and Christian Workers of Jersey City, N. J.

The Federation of Churches and Christian Workers of Syracuse, N. Y.

The Federation of Churches and Christian Workers of Pittsburgh, Pa.

The Evangelical Alliance of Philadelphia, Pa.

The Federation of Christian Workers of Cleveland, Ohio.

By letters of fraternal greeting the Vermont Interdenominational Commission and the Chicago Federation of Religious Workers were represented.

The various sessions of this conference were presided over respectively by Mr. J. Cleveland Cady, New York City; Rev. Henry H. Stebbins, D.D., Rochester, N. Y.; Mr. John H. Converse, Philadelphia, Pa.; Rev. William Hayes Ward, LL.D., New York City, and Prof. E. J. Wolf, D.D., Gettysburg, Pa.

Papers of exceptional interest were presented by the Rev. F. M. North, D.D., on "Federation in City Evangelization," and by Rev. John Bancroft Devins, on "The Church and the Working Man." Those who were privileged to be present will not soon forget the inspiring addresses by Chas. L. Thompson, D.D., on "Coöperation in Home and Missionary Work," Josiah Strong, D.D., on "The Next Great Revival," and "The Spirit of Federation," by Dr. John Galbraith, of Boston, and the closing address in the First Baptist Church, by Floyd W. Tomkins, D.D.

The notable group of men who gathered at Philadelphia had come for the purpose of transacting important business. The great question before them was to decide if the time was ripe to organize along national lines in a way that might advance the federation of Christian forces in every part of the country. The report of the National Committee favored the action. In fulfillment of the duties placed in their charge by the conference held in New York, February 1, 2, 1900, they presented,

through Dr. Chas. L. Thompson, a plan of organization and basis of membership. This report was put in the hands of a special committee, composed of the following members: Rev. Chas. L. Thompson, D.D., New York; Rev. H. H. Stebbins, D.D., Rochester, N. Y.; Rev. F. M. North, D.D., New York; Rev. Jeremiah Zimmerman, D.D., Syracuse, N. Y.; Mr. J. Cleveland Cady, New York; Rev. H. W. Hulbert, D.D., Cleveland, Ohio; Rev. Chas. H. Richards, D.D., Philadelphia, Pa.; Prof. A. W. Anthony, Lewiston, Me.; Rev. John Galbraith, Ph.D., Boston, Mass.; Rev. J. W. Hegeman, Ph.D., New York; Rev. Alexander Irvine, New Haven, Conn.; Rev. Cornelius G. Bristol, Hartford, Conn.

After careful consideration the committee presented a Constitution that was acted upon by the conference, section by section, and adopted by unanimous action. Later in the day (Wednesday February 6), the conference accepted and ratified by election the names reported for official positions by a special committee.[1] The follow-

[1]The following officers were elected.

President: J. Cleveland Cady, New York City. *Vice-Presidents:* Pres. J. W. Bashford, D.D., Delaware, Ohio; Mr. Horace Benton, Cleveland, Ohio; Pres. L. Brookwalter, Toledo, Iowa; Amory H. Bradford, D.D., Montclair, N. J.; Hon. Samuel B. Capen, LL.D., Boston, Mass.; Mr. John H. Converse, Philadelphia, Pa.; Col. Jacob L. Greene, Hartford, Conn.; Mr. John M. Gaut, Nashville, Tenn.; Mr. William N. Hartshorn, Boston, Mass.; Bishop E. R. Hendrix, D.D., LL.D., Kansas City, Mo.; George Hodges, D.D., Cambridge, Mass.; Pres. William DeWitt Hyde, D.D., Brunswick, Me.; Rt. Rev. J. M. Levering, D.D., Bethlehem, Pa; Gen. Thomas J. Morgan, LL.D., New York, N. Y.; Samuel J. Nicolls, D.D., St. Louis, Mo.; Hon. Benjamin Odell, Albany, N. Y.; H. H. Stebbins, D.D., Rochester, N. Y.; Pres. D. D. Stephens, D.D., Kansas City, Mo.; Rt. Rev.

ing greeting was sent to the "National Council of the Evangelical Free Churches of England":

"The National Federation of Churches and Christian Workers, organized this 6th day of February, 1901, in the historic city of Philadelphia, sends to the National Council of the Evangelical Free Churches of England its fraternal greetings and salutations. We desire closer mutual relations and interchange of delegates to our respective annual conferences and coöperation for the wider-extension of the Kingdom of God in the world."

Provision having been made for the transfer of duties and records from the National Committee to the Executive Board of the National Federation, the following resolutions were adopted:

Resolved, That this conference expresses to the National Committee on Church Federation its grateful appreciation for its zeal and faithfulness in promoting

Ethelbert Talbot, D.D., South Bethlehem, Pa.; Rev. Graham Taylor, D.D., Chicago, Ill.; Bishop J. H. Vincent, D.D., LL.D., Zurich, Switzerland; Mr. John Seely Ward, Jr., New York, N. Y. *Recording Secretary:* William A. Rice, D.D., Newark, N. J. *General Secretary:* E. B. Sanford, D.D., New York City. *Treasurer:* Mr. Alfred R. Kimball, 15 Wall St., New York City. *Executive Board:* Mr. William D. Barbour, Mr. W. H. Beach, John B. Calvert, D.D., Washington Choate, D.D., Pres. W. H. P. Faunce, D.D., Lewis Francis, D.D., Mr. Frederick Frelinghuysen, Mr. George Griffiths, Samuel M. Hamilton, D.D., Rev. J. W. Hegeman, Ph. D., Mr. Colgate Hoyt, Mr. Charles E. Hughes, Mr. John S. Huyler, Mr. Henry C. M. Ingraham, Hon. Charles H. Knox, Rivington D. Lord, D.D., Mr. Alfred E. Marling, Rufus W. Miller, Frank Mason North, D.D., Chas. L. Thompson, D.D., Mr. Wm. H. Wanamaker, Wm. Hayes Ward, LL.D., Dr. Lucien C. Warner, E. Walpole Warren, D.D., Geo. U. Wenner, D.D., Rev. S. T. Willis.

the interests of coöperation during the last year, and for its well-planned arrangements for our conference.

Resolved, That the Federation extends its cordial thanks to Dr. Webb and the local committee of arrangements for their ample provision for the present meeting; to the homes of Philadelphia which have so warmly welcomed our delegates; to the Young Men's Christian Association, the pastors and congregations of the Central Congregational and First Baptist Churches for courtesies extended to our conference, and to the press of the city for its extended reports of our daily sessions."

Two drafts of a Constitution for the proposed National Federation of Churches were submitted. One was prepared by the Rev. J. H. Hegeman, the other by myself. The committee reported, without change, the draft that I had prepared and which was unanimously approved by the Philadelphia Conference. A comparison will show that it follows quite closely the constitution of the National Council of the Evangelical Free Churches of England.[1]

The conference that completed the organization of the National Federation of Churches, recalls to mind names that have not been previously mentioned. At this time the Rev. Charles H. Richards, D.D., for many years Secretary of the Congregational Church Building Society, was pastor of the Central Congregational Church in Philadelphia. As president of the Evangelical Alliance of Pennsylvania he gave us a hearty welcome and encouraged us with the story of the work of the Alliance. In later years our friendship has been renewed in New

[1]See page 449.

York and his interest in the federation of Christian forces has never abated.

At the evening session (Feb. 5th), John H. Converse presided. Mr. Converse as the head of the great Baldwin Locomotive Works and by reason of its active interest in the affairs of the Presbyterian Church, was a recognized source of large influence both in civic, industrial and Christian life. He honored and aided us by accepting the position of vice-president both in the Open Church League and the National Federation.

Floyd W. Tomkins, D.D., rector of the Church of the Holy Trinity, not only welcomed us as a member of the committee of arrangements, but made an address at the First Baptist Church on Wednesday evening rich in his heart thought and finding delightful expression through his strong personality. We had not forgotten the aid he rendered at the "League" convention in Worcester in 1897. As the successor of Phillip Brooks at Holy Trinity, he has been eminently useful and successful. A name that was to fill a large place in the record of Church Federation appeared for the first time on the program of the Philadelphia Conference. In my journeyings during the year 1900, I had received a welcome into the home of the Rev. Lemuel C. Barnes, D.D., pastor of the First Baptist Church in Pittsburgh.[1] As will appear later on

[1]L. C. Barnes, a native of Ohio (Western Reserve) with New England ancestry, after graduating from Kalamazoo College, Mich., and Newton Theological Institution, Mass., became pastor of the First Baptist Church, St. Paul, Minn. In this first pastorate a debt of thirty thousand dollars on the house of worship was paid off by the church in thirty days and four missions

Dr. Barnes holds a high place in the ranks of the limited number of men who have done constructive work in advancing the cause of Christian Unity and Church Federation.[1]

were planted which have since grown into churches. He served twice as pastor of the Fourth Avenue Church, Pittsburgh, Pa., five years the first time and ten years the second time. The church adopted manifold institutional features, planted a number of missions, sustaining them until they became self-supporting churches, and increased its benevolent offerings until it regularly gave away more than it spent on itself.

Between his two terms in Pittsburgh, he was pastor of the First Baptist Church, Newton, Mass., composed of Theological Seminary and Boston business people. This church had long been distinguished for benevolence, but during his pastorate it more than doubled its customary offerings. His last pastorate was in Worcester, Mass., where the church built, without debt, a two hundred thousand dollar house of worship, with over eighty rooms for practical church work, and while it was doing this doubled its offerings for foreign missions.

In 1908 Dr. Barnes became Field Secretary of the American Baptist Home Mission Society which has fifteen hundred missionaries in service. He looks after the work from the Atlantic to the Pacific and from Canada to Panama. He has visited Mexico twice, traversing the whole length of the republic and going on into Central America. After personal interviews with the President and other responsible parties in the Republic of El Salvador, Central America, Dr. Barnes has established a mission in that most densely populated of the nine republics of North America which comprise his field.

[1]Among students of missions Dr. Barnes is well known. Dr. E. M. Bliss, editor of the "Encyclopedia of Missions," names him in a special class with the three foremost of Germany, England and America, speaking of "the labors of mission specialists at home, as Dr. Warneck, Geo. Smith, Jas. S. Dennis, Lemuel C. Barnes and others." His best known work is "Two Thousand Years of Missions Before Carey." Of this Dr. James Hastings

At the close of the Philadelphia Conference I returned to my New York office and after looking after a growing correspondence and the developing work in the state, gave my attention to activities in the great Interior of the nation. As the outcome of correspondence opened by the National Committee in May, 1900, a conference in the interests of federation was held in the city of Columbus, O., April 9, 1901. The action taken at this important meeting is described in the following editoral from the pen of Rev. Levi Gilbert, D.D., which appeared in the *Western Christian Advocate* April 24th. This influential paper is the official organ of the Methodist Episcopal Church in Ohio and adjacent States.

"Recently some twenty-five representatives of the different Protestant denominations met in the city of Columbus to confer concerning a federation of churches in Ohio. The editor of the *Western* was present, and we want to aid this proposal by all that is in our power. Such Federations exist in Maine, Connecticut and Pennsylvania, and last February a National Federation was formed to act as a clearing-house to those desiring prac-

of Scotland, editor of the "Dictionary of the Bible," says "it will run a race with the missionaries in the extension of the kingdom of God—a book that deserves to be learned by heart." His recent volume is entitled "Elemental Forces in Home Missions." Dr. Franklin, Foreign Secretary of the Foreign Missionary Society, says of it, "The author shows himself historian, philosopher, sociologist and statesman. He is one of the prophets of the new and larger day in missionary effort at home and abroad." Dr. Barnes collaborated with Mrs. Barnes in preparation of the "New America, a Study in Immigration," giving a survey of the entire field of evangelical work among the New Americans and the first conspectus of it ever collated.

tical help and guidance in advancing the interests of federation within local and State bounds. The Rev. E. B. Sanford, D.D., of New York, is its secretary. Dr. Sanford will spend some time in Ohio promoting organization, and has the indorsement of the conference for his work in the Churches and appeal for necessary funds.

"We were happy to see the interest that our Methodist preachers took in the matter. Fourteen of those present were of our Church. An Executive Committee, of which President J. W. Bashford, D.D., is chairman, was raised, to present the matter before the yearly assemblies of the various denominations, and ask for the election of delegates to a future Convention, which may speak authoritatively for the Churches.

"Church unity in the Spirit is an accomplished fact. Many things are drawing Christians together. They understand each other better. There is a community of thought, arising from reading the same books, among preachers and laymen. The humane sentiments of the age have mitigated theological asperities. Creeds and Church polities have converged and modified each other. Religion is seen not to lie in divisive speculation, but in unifying life. Christ has drawn believers together as He has drawn them all round Himself. The Scriptures, being more universally studied instead of controversial questions, harmonize all faiths in their inclusive truths. The emphasis is on the experimental phases of religion, and here all true Christians use the same idiom. Dialects disappear. The miracle of Pentecost is reversed, and all speak with one tongue.

"The great demand of the world—the call for larger philanthropies, the need of evangelizing our cities and

extending the Kingdom in mission-fields rapidly multiplying, the necessity of combining to meet the solidarity of vice in its conspiracy against every good cause—these are compelling the various brigades in Christ's army to move in concert, with a definite plan of campaign and battle.

"The benefits of federation are obvious: Fear, suspicion, prejudice and opposition, which are largely the fruit of ignorance of each other, will vanish, and a kindly, frank, direct and positive spirit will manifest itself, helping to better understanding and better service. There has been too much disappointment, loss and disaster as the result of methods that represented aggressive denominational zeal, and not a thoughtful, wise and loving consideration of the most effective distribution of Christian forces in the name and for the sake of the Great Head of the Church. While some still hold that the things which separate Christians are more important than those they hold in common, there is coming to most Churches a new sense of the economic waste of division, and of the practical necessity of coöperation if the work of winning the world is ever to be accomplished. Rivalry, which means more than competition, and involves a squandering of resources, is not to be longer tolerated in an age like this.

"These are hopeful signs: Churches are learning something from the combinations in the industrial world. The Free Churches of England are working together unitedly. Secretaries of various denominational missionary societies have met to decide upon the division of the field in Porto Rico and the Philippines. In Maine, superfluous Churches have been weeded out and others estab-

lished where needed. In New Haven and elsewhere the whole city has been systematically divided between the Churches for district parish visitation from house to house. The motto has been raised, "No church without a geographical area and no geographical area without a church."

"If it be asked whether Church federation will work, the sufficient answer is that, despite inherited prejudices and hindering ecclesiastical conditions, and the sectarianism which still blinds many eyes, it has worked, and is working, and we trust that it will soon be in full operation in our Ohio cities, and that our Methodism will give the cause a generous welcome."

A letter sent out by the influential group of delegates that met at Columbus, April 9, 1901, discloses the spirit and aims of this conference.[1] The retrospect of the year as recorded in the *Federation Chronicle,* gave the following encouraging report:

Organization of the Federation of Churches and Christian Workers of the State of New York.

Appointment of Committee to advance the interests of Federation in Ohio.

The appointment of Committees by different religious bodies in New Jersey, Massachusetts, Illinois, Rhode Island and Nebraska.

The following Local Federations organized:

Auburn, Me.	Jersey City, N. J.
Portland, Me.	Syracuse, N. Y.

Chicago Federation of Christian Workers.

Rochester, N. Y.	Troy, N. Y.

[1]See page 451.

Amsterdam, N. Y.
Albany, N. Y.
Utica, N. Y.
Detroit, Mich.
Toledo, Ohio.

Almost without exception these federations did excellent work. The lack of executive secretarial care in almost every case will explain the cessation of activities on the part of some of these local as well as State federations. Under the plans of the National office, as they are now being advanced by the Commission on Federated Movements, I anticipate that the work fostered by the National Federation of Churches will take on new life and vigor.

I recall many pleasant incidents in connection with labors that resulted in the organization of local federation but will refer to only one. Soon after the launching of the Ohio Federation of Churches I visited Toledo in response to an invitation to speak at the Minister's meeting in Toledo. I was greeted by the largest gathering, I was told, in the history of the association.

At the close of the meeting a venerated and beloved rector of an Episcopal Church in the city, said to me. "I believe you have this day lighted a candle in this community that will never go out." As I have learned in recent months of the large place that Church Federation fills in Toledo, these words that deeply impressed me at the time are gratefully recalled.

The Rev. William A. Powell, D.D., of the First Presbyterian Church and the president for several years of the Toledo federation gave the following discription, in a newspaper article, of some of its work.

"The Toledo Federation of Evangelical Churches and Christian Workers arranged last June for a house-visita-

tion of the entire city, to ascertain the church preferences of the people. This was soon after the formation of the Federation, in consequence of a visit by Rev. E. B. Sanford, D.D.

"In September Mr. Hugh Cook, of Pittsburgh, who has given much of his time to such work, visited Toledo for two days and gave information and inspiration, which led the Federation to appoint a Superintendent and the four necessary committees, Advisory, District, Finance and Publicity, who carried the work to a successful completion on Saturday, November 16th, from 1 to 5 P.M., when over 800 visitors, representing 74 churches, canvassed 93 per cent. of the sections into which the city had been divided. Nearly all of the seven remaining sections were canvassed the following week.

"Nearly 30,000 record cards were turned in, scarcely any having refused the desired information. The city, having about 140,000 people, had been districted by wards, and three suburbs were included in the canvass. The Roman Catholic and Jewish churches announced the canvass from their pulpits, asking the people to furnish the information desired. The press gave liberal space for full information and extended and favorable editorial comment. The churches have been following up the information by systematic personal visitation and special meetings, with good results reported in many quarters. A new mission is about to be begun by a leading denomination in consequence of the facts ascertained in one section of the city.

"The Federation has divided the entire city into five sectional groups of churches for an all-the-year-around house visitation.

"Group meetings were held on Wednesday, December 18th, at the close of the meeting of the Federation, to be followed this (the next) week by group meetings, at which specific territory is to be assigned to every coöperating church for the gathering of information as to the church preferences of people moving in. It is hoped that by systematic visitation of the designated territory, at least once a month, the information may be exchanged through a clearing-house, in which every denomination will have its representative to receive and place the information designed for them. This plan is to be perfected at the next meeting of the Federation, and, as the utmost harmony and good will prevails, it is believed that it can be operated over large sections of the city, and, perhaps, finally over the entire city, which covers nearly thirty square miles.

"The productive economy of labor," to use a phrase of Dr. Austin Phelps, is very evident in this method. It prevents duplicating and triplicating of work, such as is common now, and directs the pastor and his workers to the immediate points where they can hope for speedy, practical results. It is doing in the religious world what has been done in the political world for many years."

As the year 1901 drew to a close I was busy with plans looking forward to what proved to be the historic second annual conference of the National Federation of Churches held in Washington, D. C., February 4, 5, 1902.

CHAPTER IX.

Washington Conference, February 4, 5, 1902.

Early in January (1902) I was in Washington looking after arrangements for the annual meeting of the National Federation of Churches. Under an appointment to see President Roosevelt a group of leading ministers kindly consented to accompany me. The nestor of this company was Dr. J. G. Butler of the Luther Memorial Church of which he had then been pastor for about fifty years. He had met all of the Presidents of the United States from the opening of the Civil War and numbered Lincoln, Cleveland, and Harrison in his list of friends that included many of the prominent members of Congress and the various Cabinets of half a century. His interest in Church Federation never abated up to the close of his long and honored life. Dr. S. M. Newman of the First Congregational Church, and Dr. Wallace Radcliffe, pastor of the New York Avenue, Presbyterian Church, was in the company that received a most cordial welcome from the President in the historic room in the White House that was filled with memories of President Lincoln and his successors.

With kindly reference to the good meeting that we had in Syracuse and his deep interest in the work of our National Federation he was compelled to decline our invitation to preside at an evening session of our coming conference, but expressed the hope that we would send

a delegation of its members to call upon him. With pleasant words of cheer for the Washington pastors we passed out of the room in which so many decisions and actions in the life of the nation have come to their culmination.

The opening session of the conference held in the Young Men's Christian Association a short distance from the White House, found an unexpectedly large number of delegates present. Nearly all the Eastern and Middle States were represented. In looking over the report which I read at this time I find in it so much of the thought, convictions and dreams that stirred in my heart in these days that I transfer it to these pages.

"There are few words that thrill our heart more than those that express the thought of some Seer of the Kingdom whose vision piercing the mists and shadows of present conditions, sees the light beyond and the revealing of a Divine purpose. It is ten years ago that Dr. Philip Schaff left to the cause he loved so much, what proved to be his dying legacy, in a remarkable address on the Re-union of Christendom.

"Christian union and Christian freedom," he said are one and inseparable.—All divisions of Christendom will, in the Providence of God be made subservient to a greater harmony. When the sin of schism has abounded, the grace of future re-union will much more abound.—Every denomination which holds to Christ the head will retain its distinctive peculiarity and lay it on the altar of re-union, but it will cheerfully recognize the excellencies and merits of the other branches of God's Kingdom. No sect has the monopoly of truth. The part is not the

whole; the body consists of many members, and all are necessary to each other.

In these prophetic words we find the spirit and principles of the great movement in the interests of which we are gathered in this conference. The work that has been aided and that for the most part in its organization has had its initiative from the National Federation office has been based upon denominational and local church representation. This is a very significant and important fact and distinguishes it as a step far in advance of any heretofore taken in realizing and expressing the unity that underlies our denominational differences. A brief narrative of the progress of the work in the States where Federations have been formed will be found of interest.

First in order comes the Empire State.

Five years ago a committee appointed by the Congregational State Association opened correspondence with a few other bodies asking them to appoint similar committees who might confer together regarding the possibilities of closer coöperative service. This correspondence had come to no positive results up to the time of the appointment of the National Committee by the conference held in New York City early in February, 1900. In response to a request from those interested in the matter the National Committee rendered its first service in furthering the plans that culminated in the meeting at Syracuse, Nov. 13, 14, 1900, which, by unanimous action, adopted a constitution and launched the Federation of Churches and Christian Workers of the State of New York. This body was almost entirely composed of delegates appointed by the highest bodies representing the Baptist and Congregational Churches of the State, several presby-

teries of the Presbyterian Church and the two leading synods of the Reformed (Dutch) Church and three of the strongest of the conferences of the Methodist Episcopal Church. Other denominations were represented in an individual way. Under this Constitution the denominations uniting in the work of this Federation act through a State Council. This Board has general charge of the work of the Federation and reports to the Council at the Annual Meetings. We recall with pleasure that at one of the sessions of the Syracuse convention the then governor of the state, the Hon. Theodore D. Roosevelt now President of the United States presided and made a strong address approving the aims of Federation.

The first annual meeting of the council was held in Rochester, Nov. 12, 13, 1901, where its members received reports of the progress of the work in the organization of local Federations, listened to able and helpful addresses and took action in the adoption of a carefully prepared report on principles and plans that will guide in matters of denominational comity and coöperative action As the purposes and spirit of the State Federation becomes better known and understood the prospect brightens for an increasingly large representation and deepening interest in all its work.

Early in 1901 arrangements were made, with the concurrence of the National Board by which the general secretary gave a stated part of his time in the interests of the New York State Federation. Among the places visited were Poughkeepsie, Newburgh, Kingston, Troy, Albany, Schenectady, Amsterdam, Johnstown, Gloversville, Utica, Rome, Syracuse, Rochester, Buffalo, Elmira, Binghamton and Middletown. Federations have been

organized in Syracuse, Utica, Rochester, Troy, Schenectady and Albany. The work in Syracuse and Albany has been exceptional in its interest.

The work in *Ohio* dates back to correspondence begun in the National office over a year ago. The discovery of those interested in Federation and their willingness to further the effort brought about the conference held in Columbus in April, 1901. This meeting of men recognized as leaders in their respective denominations, appointed a committee that at once took steps to call a convention to consider the matter of a permanent state organization. At their request arrangements were made under which the general secretary of the National Board spent a part of the months of May and June in filling out an itinerary that brought him into most delightful consultation with ministers in the cities of Columbus, Xenia, Chillicothe, Cincinnati, Springfield, Delaware, Mansfield, Oberlin, Lima, Findlay and Cleveland. It was after the adjournment of the conference in Columbus on my way over to fill an engagement in Detroit that I had the privilege of speaking to the ministers in Toledo. A meeting that did not adjourn until action was taken that within a few weeks culminated in the organization of a Federation that already has accomplished a work of visitation that has carried a personal message of Christian salvation into nearly every home in the city. A salutation made possible by the courtesy of believers of every name. Beside the organization in Toledo, a Federation has been recently formed in Columbus.

In Springfield, Defiance, and Stubenville the work is organized and in other cities the matter is under consideration. During the spring and autumn of 1901,

letters were sent out to all the denominational bodies asking them at their annual meetings to appoint delegates to a convention to be held in Columbus, Dec. 3, 1901. The response to this request was such that when the roll was called, at this meeting representatives of fourteen denominations were reported as present. After thoughtful discussion, by a unanimous vote, they completed the organization of a State Federation and adopted a Constitution similar to that of the State of New York.

Recognizing with grateful appreciation the aid rendered by the National Federation, they elected delegates to the conference and through their Executive Board are raising the money to pay the expenses incurred by the general secretary in his three visits to the State during the year 1901.

Correspondence from the National office and personal consultation covering three brief visits to Boston secured the appointment of strong committees from the New England and Southern New England Conferences of the Methodist Episcopal Church. The Baptist State Association, and the Massachusetts Congregational Home Missionary Society. These representatives met in Boston, October 12th, and organized for practical service in advancing the interests of comity and federative action throughout the State of *Massachusetts*.

The President of the Rhode Island and Providence Federation is a delegate to this conference and will report the progress of this work. Office correspondence and an address before the ministers meeting in Providence covers the aid given from the National headquarters in this state where a group of earnest men for

some years past have been deeply interested in the need and possibilities of Federation.

Maine eleven years ago led the way in State Federative action. Their Interdenominational Commission has given proof of the practicability of coöperation that is full of encouragement and hope to those who are laying the foundations of similar work in other States. A visit to the State by the general secretary resulted in action leading to the organization of Federations in Portland and Auburn. In the latter city a very active work has been carried on during the past year.

Federation is finding earnest friends on the Pacific coast. Under date of January 25th, Prof. Charles S. Nash of Berkeley, California, reports that a meeting had just been held at which committees were present appointed by bodies representing six different denominations viz: Methodist Episcopal, Methodist (South) Baptist, Disciples, Presbyterian, Congregational. The meeting named a committee to draft a provisional constitution and suggest methods of action. Professor Nash writes "I have no doubt we shall organize as a Joint Committee to promote federation, and we shall try to stir up some cities and towns to form local councils and do all we can to prepare for a State Council." In several other States of the Union, beside those we have mentioned, plans of Interdenominational comity are being furthered that there is reason to expect will in the near future develop State Federations.

The movement we are called to advance is already world wide in its spirit and organized action. During the year past the National Federation has come into very close and helpful touch with the National Council

of Evangelical Free Churches in England and Wales, both by correspondence and the visit to this country of Dr. McKennal a former president of the council and Mr. Owen of Birmingham a member of their Executive Board and one of the founders of this great Federation. From every part of the world comes tidings full of cheer. The great "Simultaneous Mission" that a year ago stirred England so profoundly has been followed in Australia by a movement of a similar character that has united Christian forces as never before. These evangelistic movements have reached the non-church going population and gathered in a multitude of converts and at the same time borne testimony to the unity of the churches that have made a profund impression on the world at large. Secretary Barton of the American Board, just home from an extended tour, says, "The present evangelistic movement in Japan has seldom been surpassed in any foreign country in its depth, breadth, or earnestness. While remarkable in this respect, it is absolutely unparalleled in the history of the (Protestant) Christian Church in that it had its origin with and is participated in by all of the evangelical Christian denominations, with one exception, in that Empire. Here in this foreign mission field, from one end of an empire to the other, covering not weeks but months and even now becoming years of time, is a great revival movement, including some thirty different denominations and all nationalities working together as one body, and the end is not yet. In that same country there is a constant tendency to union organizations as "The Church of Christ in Japan" which includes the churches of seven denominations. In the Theological Department of the Doshisha there are three

denominations, representing three mission boards, upon its faculty."

In India and Ceylon denominations are affiliating almost in an organic way and the same is true in every part of the foreign mission field. In this way strength is conserved and waste in duplication, avoided, and a magnificent demonstration given of Christian Unity, as a practical reality. In view of existing conditions, Dr. Barton asks:

"Is it presumption to conclude that the foreign missionaries on the field and the Boards at home are in advance of the home churches in fraternal coöperation for the promotion of the Kingdom of Jesus Christ in the world in ways that are Christian before they are denominational? I assume he says, 'no unusual prophetic vision when I make bold to declare that this position of leadership will be maintained in the foreign work until the churches in the United States are compelled to fall into line.'"

The vision of the Missionary Secretary is already in many places becoming a reality.

We cannot, however, ignore if we desired to do so, certain special difficulties that delay the advance of this movement. On the foreign field the need of united action is more keenly realized than here at home. The adjustment of forces and the opening of new work, so as to avoid competition and overlapping, is a matter of comparative ease. We need not dwell upon the difficulties involved in readjustment where aggressive denominational zeal and dogmatic differences have for two and a half centuries rooted institutions with their endowments, not only financial, but historical and personal. It is only

the growth and pressure of the federative spirit within the denominations that can remedy these evils. In the very nature of the situation change for the better will be slow. But the time is ripe for a mighty advance along lines in which this National Federation points the way.

We are honored in being the executive helpers in a movement that neither seeks or desires to interfere with denominational or ecclesiastical affairs. Its great and main purpose is to promote effective coöperation among the churches in order that their essential unity may be manifested. The unit of this movement is the federation of the churches of the vicinage.

In a recent address sent out to the Congregational Churches of the United States by Dr. A. H. Bradford moderator of their National Council, he says, "The reunion of Christendom should be a subject of prayer and endeavor. The place to begin this movement is among the local churches of every community. Such action is urgently advised." Not only in the cities but in the village and country communities we have reason to hope there will be increasing evidence of the spirit manifested by a pastor who in recently entering upon his work in a village where there are two churches sent a letter to his people in which he said, "Let us always bear in mind that these sister churches are really two parts of one church of which we are all members laboring together not in competition but in mutual helpfulness, in the common cause,—the glory of God in the Service of men. I do not believe brethren and friends that I have a more important message for you, just at this time, than this message concerning Christian Fellowship. Let brotherly love continue and abound. Now while so many are

studying with anxiety and perplexity what they call "the problem of Christian Union" it may become the privilege of our little village to show by a happy object lesson, the solution of the problem, in a common love and faith towards God, and as common love and helpfulness toward all God's children."

As never before this simple but Christly message voices the desire and purpose that is in the heart of believers all over this broad land. In the face of testimony like this can we doubt that God is in this movement drawing his people closer together in fellowship and service.

From the local union of believers we find a demand for larger advisory councils that naturally come within State limits. Already we have discovered how helpfully denominational bodies through State organizations may plan in the interest of comity and coöperation. The outlook in this direction is distinctly encouraging. This National Federation has as a part of its mission the linking of these local and State organizations into such relations of fellowship as to secure coöperation among Churches and Christian Workers throughout the United States. In this fellowship, born of the Spirit of God, may we not anticipate a wonderful awakening to the consciousness of our unity in Christ the Great Head of the Church.

There are many who believe the time has come when the conferences and assemblies representing the evangelical denominations in their highest deliberative and ecclesiastical action are ready to respond to an invitation to appoint representatives who may confer together and send out a message to the churches touching matters of

common interest and solicitude. Who can measure the influence that such a communication would exert in the advancement of the Kingdom of God throughout our beloved country. That which but a few years ago seemed a dream of the future to-day is in our thought as a possible realization in the very beginning of the 20th century.

It is our hope that during the session of this conference steps may be taken for the appointment of a committee representative in its character that will plan together with the Executive Board in calling the attention of denominational bodies to this important matter and securing the appointment of delegates who will meet at such time and place as is decided upon for the annual conference of the National Federation in 1905. Before this date all of the denominational bodies will have held their national meetings.

In this connection I venture to express the hope that the federating of local churches and denominational forces will prove helpful in advancing plans that aim to bring about organic union among denominations where such an alliance seems feasible and natural. The scene witnessed in Scotland during the past year when the representatives of two great ecclesiastical bodies came together to ratify their re-union with prayer and praise, we trust will sometime find a repetition in the organic union of denominational bodies of like polity and faith in our own land.

In closing this report I reverently call to mind the need of the Divine guidance and blessing. With the people of God in every land, with the great cloud of witness "that in other generations have made their plea for unity, we

join our prayer," for the Holy Church universal that it may be so guided and governed by His good Spirit, that all who profess and call themselves Christian may be led into the way of truth, and hold the faith in unity of Spirit, in the bond of peace, and in righteousness of life."

In Behalf of the Executive Board.

E. B. SANFORD,
General Secretary.

At the close of the morning session over which Dr. William Hayes Ward presided the delegation appointed to call upon the President of the United States started for the White House. From this point, for the next half hour, I was in trouble. As the President was to receive our party in his office, Mr. Cortelyou, his secretary, had placed a limit of fifteen that could be comfortably accommodated. On our arrival at the White House I found that upwards of forty delegates to the conference were gathered in the "Blue Room," all anxious if possible to get at least a glimpse of the President. In my dilemma I managed to get word to Mr. Cortelyou of the situation. To my relief word came back, "The President says let them all come." The appointed delegation led the procession that filed up the stairway filled the room and overflowed into the hall, I am sure none of those who were present will ever forget the hearty welcome that President Roosevelt gave us.

As I was more familiar with the personality of the delegation than himself Dr. Cady, by whose side I stood, asked me to introduce them to the President. As the name of a New York delegate was given Mr. Roosevelt turned to me and in his quick impulsive way said, "Dr.

Sanford, who was that young minister that spoke after me at the meeting in Syracuse?" "It was the Rev. Dr. Ezra S. Tipple, pastor of Grace M. E. Church in New York City," I replied.

"I remember it well," he said, "It was a corker." As an audible smile rippled through the room, the President in cheerful embarrassment added, "Perhaps that is not just the proper word, but it was an admirable address. I recall it with pleasure." One sentence in the brief talk with which Mr. Roosevelt closed this delightful visit has become a federation motto.

"There are plenty of targets that we need to hit without firing into each other."

The public session of the conference on Tuesday evening was held in the Foundry Methodist Episcopal Church of which the Rev. Luther B. Wilson, D.D., now resident bishop of the M. E. Church, in New York, was pastor. Eloquent addresses were made by Donald Sage Mackay of the Collegiate (Reformed) Church in New York of which President Roosevelt was a member, and Kerr Boyce Tupper of the First Baptist Church in Philadelphia. At the close of the service a gentleman came forward and introduced himself as Mackay-Smith. He needed no introduction beyond his name. I had known of him as a rector of one of the leading Protestant Episcopal Churches in Washington and a man whose loveable and irenic spirit had given him a warm place in the hearts of the ministers and laity of all the churches. After expressing his interest in our conference, as he left me he said, "Command my services at any time when you think I can help the cause of federating the Christian forces of our country." Right royally did he give his aid

in days just at hand. Almost at the very time we held our conversation the votes were cast that elected Dr. Alexander Mackay-Smith, Bishop Coadjutor of the great Diocese of Pennsylvania, of which he became bishop on the decease of Bishop Whitaker whose name is linked with the historic conference of 1905.

During the morning session of Wednesday (Feb. 5), I called Dr. Ward aside and said to him, that in my opinion the time was opportune to bring in a resolution recommending the appointment of a committee of correspondence empowered to take steps looking to the calling of such a conference as I had suggested in my report. He wrote the resolution and before the session closed it was unanimously adopted. It was the first direct step in the path that brought us to Philadelphia again in 1908 to complete the organization of the Federal Council of the Churches of Christ in America.

CHAPTER X.

Looking Toward the Inter-Church Conference of 1905. Appointment of Committee of Correspondence. Work in the Middle West.

Following the Washington meeting the important committee on correspondence was constituted as follows: William Hayes Ward, William H. Roberts, Charles L. Thompson, John B. Calvert, Henry L. Morehouse, Frank Mason North, William I. Haven, Joachim Elmendorf, George U. Wenner, Rivington D. Lord, J. Cleveland Cady, Elias B. Sanford. These recognized leaders in their respective communions, were connected with Congregational Baptist, Lutheran, Presbyterian, Reformed and Methodist Episcopal Churches.

At this point a decision of far reaching influence and helpfulness was made. All realized that very much would depend upon the leader of the committee that would be responsible in making arrangements for the proposed conference of 1905. The question simply was, what man in New York or its vicinity could give the best and wisest guidance in what was felt would probably be the most important conference thus far held in the history of Christianity in America. I had never met Dr. William H. Roberts, but in my acquaintance with Presbyterian friends I had naturally heard his name frequently mentioned. With a growing conviction that he was the providential leader we needed, I suggested his name. From

every side, even from those who had crossed lances with him on the floor of the General Assembly and met his sturdy opposition at times, there was a unanimous consensus of opinion that no one in the United States had had larger experience in arranging the details of church assemblies or was more familiar with church parliamentary procedure.

The day I conveyed to Dr. Roberts the request that he act on the committee of correspondence and become chairman of the committee of arrangements for the proposed conference, was the introduction to many days and hours in which we have counseled together in the interests of Christian Unity. The records, which give the full story of the founding of the Federal Council of our American Churches, will ever bear witness to the faithfulness and ability with which Dr. Roberts discharged the executive responsibilities of the great Assembly in 1905, of which he was the permanent chairman, and the leadership of the Executive Committee that not only arranged for the conference in 1905 but cared for the work until the Federal Council completed its organization in Philadelphia in 1908. I esteem it a privilege to bear testimony to the place Dr. Roberts has rightfully won among the founders of the great Council that now officially represents the larger part of the Evangelical Churches of our country. During the days in which I was brought into close relations with Dr. Roberts, I was in the habit of making a note of matters in which I felt the need of counsel. When the list had attained some length I would arrange to meet him at his office in the Witherspoon Building in Philadelphia. I have never come in contact with a man who could with almost unerring accuracy,

in a shorter time, clean up the docket brought to his attention. An authority on all matters connected with the history of the Presbyterian Church, Dr. Roberts has a wide knowledge of ecclesiastical affairs not only in his own church but in other denominational bodies. For many years he has been an advocate of Christian unity and his influence has been wisely used in giving the Presbyterian and Reformed Churches leadership in the federation movement.

When the letter went out that asked the highest judicatories of the evangelical denominations to appoint delegates to the Inter-Church Conference on Federation, the name of Dr. Roberts came after that of Dr. Ward.

That the spring of 1902 was one of strenuous secretarial labors is noted in the itinerary that follows: Sunday April 13 found me in Syracuse, N. Y., in the morning I spoke in the First Presbyterian Church and was the guest of its honored pastor the Rev. George B. Spalding, D.D. In the evening I followed Chancellor Day of Syracuse University in an address at a union meeting in Plymouth Congregational Church. On Monday I met representatives of Home Mission and Church Extension Work to take steps looking to the organization of a council including Onondaga County to be auxiliary to the New York State Federation. On Tuesday I was in an all day session of the Executive Committee of the State Federation, April 16th, 17th. I met engagements in Rochester and Buffalo. Friday found me in Detroit where I spoke at the meeting of the recently organized council in that city. Sunday I gave an address in the Simpson M. E. Church.

Monday (April 21) I had a delightful interview at Lansing with the representatives of a large part of the Home Mission work being done in Michigan. April 22d-26th were busy days in Chicago. Sunday the 27th I spoke at a union meeting in Milwaukee held in the Y. M. C. A. Assembly Hall. On Monday I addressed the ministers in their meeting. May 1st-5th I was in Minneapolis and St. Paul. Addressed the ministerial associations of these cities and conferred with the secretaries of Minnesota Home Mission Societies. A pleasant incident in this visit was the renewal of an old time Connecticut friendship with the Rev. John E. Bushnell, D.D., pastor of the Westminster Church of Minneapolis, the leading Presbyterian Church of the Northwest. One of his elders, Charles Thompson, Esq., was a vice-president of the National Federation. On Wednesday (May 7) I was counseling with men at Huron, South Dakota, officially connected with the State Council. Saturday afternoon I reached Omaha. Calling at the parsonage of the First Congregational Church I found that its pastor had rented a house for the summer some three miles out of the city. The trolley soon brought me to the door where I met for the first time one who has stood very close to me in later years—the Rev. H. C. Herring, D.D. It was a beautiful springtime night and part of our talk was under the light of the stars. I am glad for the friendship that opened to me that evening hour on the Nebraska hill top.

On Monday I spoke to the ministers of Omaha and then took a train for Lincoln where I met the following day delegates appointed by Nebraska denominational bodies. Steps were taken that later on secured the

organization of a State Federation. On May 15th, 16th, I met engagements in Council Bluffs and Des Moines, Iowa. Turning back from this point I went on to Kansas City and from there to Dallas, Texas. I arrived there on Monday morning after a night's ride from Muscogee when I spent Sunday. After breakfast I took the trolley for the Exposition Building where the General Conference of the Methodist Episcopal Church, South, was in session. I had scarcely entered the great auditorium when Bishop Hendrix saw me and at once led me to a seat on the platform. Before the close of the session I had given my message to the conference and within a few hours action was taken that placed this great Church of the Southland on record as the first denominational body to respond to the letter of invitation by action that appointed the influential delegation that took a leading part in the Inter-Church Conference on Federation that assembled in Carnegie Hall, New York, November 5, 1905.

From Dallas I went on to St. Louis and Indianapolis. May 29th I met the Executive Committee of the Ohio Federation at Columbus, and on the following day was in consultation with Pittsburgh friends. June first found me again in our New York office. I recall that in this and other journeyings I was thankful that I did not have to make them by carriage or on horseback as did Francis Asbury and other pioneers.

The autumn of 1902 found me again in the Middle West. Without attempting to give the chronological inception, progress and organization of Federation work in Chicago, I recall some of the men who gave their earnest support in efforts to coördinate the Christian

forces of the city. Foremost in this group must be placed the name of Professor Hobson of McCormick Theological Seminary. I can never forget the hospitality of his pleasant home in the quiet quadrangle in the rear of the Seminary buildings where we spent profitable hours in talking over the religious and social problems and need of the great Western Metropolis. He gave time and labor without stint in developing plans of united service that bore fruit that while little noticed pioneered activities that have made the Chicago Federation of Churches an instrumentality of increasing usefulness with the passing years. Among the founders and helpers in this work, besides the friends I made in my earlier visits to Chicago already mentioned, were Bishop Mathews, of the United Brethren in Christ; President Judson, of the University of Chicago; Professor Shailer Mathews, Rev. H. L. Willett, D.D., Rev. Charles B. Mitchell, D.D., now a bishop of the M. E. Church, John Balcom Shaw, D. D., William P. Merrill, D.D., now pastor of the "Brick Presbyterian Church" in New York, Hon. T. C. McMillan Bishop W. F. McDowell, Rev. Joseph Chandler and Mr. Wilbur Meeser the veteran secretary of the Young Men's Christian Association.

It was in these days that I first came into touch with the work of the Wisconsin Federation of Churches through its leading founder the Rev. H. A. Miner of Madison. This Federation that has done effective service for many years "had its birth in the casual meeting of a few brethren of different denominations in a tent on the Lake Monona Assembly grounds." The conversation was along the line of massing the Christian forces of the State against vice and in behalf of virtue. It was

suggested that a letter be addressed to each of the State Church bodies meeting in the fall, setting the question before them of a closer affiliation for this purpose and the appointment of delegates if judged best to meet in a convention to be called in November. The subject was received with favor. Four or five denominational bodies appointed delegates and four State reformatory associations. A convention was called at Stevens Point in November, 1898, at which time the Wisconsin Federation of Reforms was organized. In 1902 in order to come into line with the National Federation of Churches, changes were made in the constitution and it became the Wisconsin Federation of Churches. It was my privilege to attend and address annual meetings held at Geneva Lake and Beaver Falls.

December fourth, 1902 I was at Columbus, Ohio, enjoying the first annual meeting of the Ohio Federation of Churches. Delegates representing fifteen denominational bodies were in attendance. President J. W. Bashford of Ohio Wesleyan University, now a bishop of the M. E. Church, was elected president of the State Federation. In this conference I was glad to meet again my old Connecticut friend Dr. Levi Gilbert, editor of the *Western Christian Advocate* at Cincinnati, and made the acquaintance of the Rev. William M. Bell, D.D., of Dayton, now a bishop of the United Brethren in Christ, and then as always an earnest advocate of Church Federation.

CHAPTER XI.

Work of the National Federation of Churches. 1903-1904.

In my visits to Boston I had made the acquaintance of the secretaries of the Baptist and Congregational Home Missionary Societies of Massachusetts. One of the two districts of the New England Conference of the M. E. Church, covering Boston and its immediate neighborhood, was in charge of a college classmate, Dr. Joseph H. Mansfield. These three denominations care for a very large part of the Protestant constituency of Massachusetts. With the encouragement and aid of these denominational official delegates were appointed by four state bodies that in 1901 organized the Massachusetts Federation of Churches. Its first president was the Rev. Reuen Thomas, D.D., pastor of the Harvard Congregational Church in Brookline, one of the strongest churches in the state, Dr. Thomas was called from an English parish to this place of commanding influence. He was an ardent and eloquent advocate of Christian Unity. Whenever I was in Boston the latch string of his hospitable home always opened to me with a warm welcome.

In recent years under the wise guidance of Rev. Edward T. Root as its Field Secretary the Massachusetts Federation has accomplished a work of great usefulness. Its *Council* of denominational delegates, a clergyman and layman for each 10,000 communicants, meets once a year.

An Executive Committee meets monthly. The work is carried on by twelve committees, on *Comity, Evangelism, Finance, Local Federations, Peace, Philanthropies, Readjustments, Religious Education, Temperance,* and *Industrial, Legislative* and *Rural Problems.*

Fifteen denominations are represented in its fellowship. A recent bulletin gives this summary of things that have been done.

The first work was the arbitration of cases of *comity.* Such a spirit of comity has been developed that these cases are now rare.

"Overlapping" is a waste and a disgrace to Protestantism. To remove such existing duplication is a delicate and difficult task. Disclaiming any authority, the Federation has kept the facts before the churches, till now the churches are changing the facts. In March, 1914, a letter was addressed to 264 churches in 101 communities where there seemed to be "overlapping." In these places, five adjustments were reported within six months. Altogether, four new union churches have been formed; four pairs of churches have united as a denominational church, in one case retaining relation to both denominations; and fourteen pairs, each church maintaining legal idenity and denominational connection, form "federated churches" as one congregation. In more than sixteen "interdenominational circuits," one pastor supplies two or more churches. In several consolidations within the same denomination, also, the Federation has been consulted. No failure has been reported. In many cases, the results, both in community-service and increase of membership, have been remarkable.

"While thus seeking consolidations where needed, The

Federation regards *coöperation everywhere* as its chief object. By systematic correspondence, it advises a joint committee of the churches in every town and city, for this purpose. Such community federations are now listed to the number of 45. With few exceptions, they are finding themselves in fruitful work, like union meetings and forums; law enforcement; community betterment; and care for the entire population through the "coöperative parish plan." In the number of such federations, Massachusetts leads. Independent, they yet look to the State Federation as a clearing-house for the exchange of experience. To make its service in this line more effective, it selected in Jan. 1916, "demonstration communities" of varying type, asking their churches to adopt a definite and balanced program, and work it out in close consultation with the state office. Fall River, Ipswich, Stoneham, Pepperell, Hatfield and Florida have accepted such a proposition.

"An understanding between our many reform and philanthropic organizations is as necessary as between the churches. The Committee on Philanthropies was appointed to further this end. The conferences which it called opened up the question. It heartily approves such mergers as that uniting the Anti-Saloon and No-License Leagues, and such federations of kindred societies as The Allied Temperance Organizations, with which the Federation is now affiliated through its Committee on Temperance. At the suggestion of the Massachusetts Medical Association, our Committee on Philanthropies coöperates with it in the promotion of public health.

"But the chief function of the Massachusetts Federation is as an agency to enable all the churches of the Commonwealth to consult and act in concert."

Mr. Root was a leading spirit in securing the action that founded the Federation of Churches of the State of Rhode Island in 1901. From the beginning he has held the position of its executive secretaryship and the work has developed on the same lines as in Massachusetts. Could the Federation in New York, Ohio, Michigan and other States have had the constant guidance that Mr. Root has given in Rhode Island and Massachusetts, without doubt a similar record of growth and achievement would have been made. Voluntary service must needs be guided and stimulated by a wise head and heart set apart and supported for this special executive service. As well expect a church of a thousand members to run itself without a salaried minister as to expect that a State or local federation in a large city, will prosper and do its appointed work without the care of a salaried executive leader.

In the autumn of 1902, following correspondence that had secured the appointment of delegates from denominational Bodies, State Federations similar to that in New York and Ohio were organized in Michigan and Illinois.

The meeting at Lansing was one of exceptional interest. Nearly all the official representatives of Home Mission Work in Michigan were present and enthusiastically pledged their support of the united effort that they felt would be a great aid to them in their personal work and plans. The same spirit prevailed in the all day conference in Chicago that brought together denominational representatives from every part of Illinois. This seed sowing, however, both in Michigan and Illinois, did not root into a permanent life, not from lack of interest but

simply from lack of executive secretarial care. Voluntary service was inadequate to meet the requirements of plans that called for constant and wise adjustment of forces.

But these conferences were very helpful in their influence at the time. I have reason to believe that these days were the beginning of federated and fraternal action that has changed the old competitive method of denominational activities into policies that more and more demand coöperative action and united consultation. I anticipated that the problem of the support of the executive direction of state and local organizations will be worked out eventually through the effective guidance of the Federal Council Commission on Federated Movements.

The first annual meeting of the Ohio Federation at Columbus (Dec., 1902), found delegates in attendance officially representing fourteen denominations. Inspiring addresses were made by the president Dr. James W. Bashford now an honored bishop of the M. E. Church, and by Dr. Washington Gladden, the beloved minister of the First Congregational Church and first citizen of the city he had in so many ways served in the years of his long and fruitful pastorate. The conference recalled the vision of Dr. Gladden in his *Century Magazine* article, over a decade previous, and sung together his hymn so often voiced in all the churches:

"O Master, let me walk with thee,
In lowly paths of service free;
Tell me thy secret; help me bear
The strain of toil, the fret of care.

"Teach me thy patience; still with thee
In closer dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong.

"In hope that sends a shining ray
Far down the future's broadening way;
In peace that only thou canst give,
With thee O Master, let me live."

On November 11, 12, 1902, the second annual meeting of the Federation of Churches of the State of New York held its sessions in the Second Presbyterian Church in Albany. An admirable address from the president, Dean James Brooks, of Syracuse, opened the conference and at the public meeting in the evening eloquent messages were given by Chancellor Day of Syracuse University, and Donald Sage Mackay of the Collegiate (Reformed) Church in New York City. Profitable discussions were opened by Dr. F. M. North on "City Evangelization" and on "Economy of Forces through Federation" by the Rev. S. M. Dick, D.D., president of the Rhode Island Federation of Churches.

The third annual meeting of the National Federation held its sessions in the Assembly Room of the Bible House, February 3, 1903. In the morning, after listening to my report, Dr. W. C. Webb, secretary of the Evangelical Alliance of Pennsylvania, gave an interesting account of facts that he had gathered in a recent visit to England, regarding the work of the Free Church Council. In the afternoon "The Evangelistic Side of Our Work" was presented by Rev. J. Wilbur Chapman, D.D., and Dr. Charles L. Goodell. The "Federation in Its Relation

to Home Mission Work," was eloquently stated by Rev. William M. Bell, D.D., of Dayton, Ohio, for many years a bishop of the United Brethren in Christ. The session closed with a dinner at the St. Denis Hotel with Floyd W. Tomkins, D.D., of Philadelphia and Dr. S. Parkes Cadman of Brooklyn as speakers. Before the close of the conference the following message to the churches was unanimously adopted:

Dear Fellow Workers:

The Executive Board desires to congratulate the members of the National Federation of Churches on the noble progress that has been made during the past year. The report of the secretary of the Federation gives facts which are the ground for abundant thanksgiving to Almighty God for the singular favor with which this cause has been received wherever proposed, and for the enthusiasm with which its work has often been taken up. We beg to make the following practical suggestions to the friends of federation and especially to local societies in different parts of the country which may be induced to take this coöperative plan for the advancement of the Kingdom of Jesus Christ.

First: The basis of federation is the desire and purpose to save a community in its individuals, its families, its social and its civic life. To that end it is evident that the prime requisite is a knowledge of the condition and needs of a particular community. The first effort of federation, therefore, as a rule, should be thorough and coöperative canvass of its field. This should include an inquiry into all the conditions of life-physical, intellectual, moral, spiritual, individual, and social. In our judgment this canvass should have supreme, though of course not

exclusive reference to the moral and spiritual needs of the community. To supply these will be to discover all the others and help to solve all the problems connected with the regeneration of society in the broadest sense of that phrase. To work out thus a coöperative parish system all the churches and Christian workers should combine.

Second: The multiplication of churches and the often unwise location of churches is one of the evils which has properly challenged much criticism of church methods, especially in new communities. We therefore regard it as of prime importance that the various denominations enlisted in federation should avail themselves of the counsel of local federations in the choice of location as far as possible, and at least a practical and working union of feeble churches should be encouraged for the sake not only of economy of forces, but also for the manifestation to all men of the unity of the body of Christ.

Third: We recommend evangelistic efforts to bring the people to the knowledge of, and obedience to, the Lord Jesus Christ, the surest road to the uplifting of the community. And this along three lines:

(1) By personal work. No general plan can take the place of this hand-to-hand evangelism. This was the method of the Master. It must also be ours.

(2) By union evangelistic services, wherever such meetings are found to be practicable. These will bring together the churches of various names and fuse their hearts in the great endeavor to rescue the community from every form of evil.

(3) By such further religious services as each church may think best in line with its custom and best adapted to gather in the fruits of the canvass. We lay stress

upon a combination of effort of every kind. We do not forget that while joint labors are important for wider knowledge of conditions and for mutual stimulation of effort, churches, like individuals, for the long pull work best in their own harness.

In all this work, so manifestly a divine opportunity for the federation of churches, we would seek the active coöperation of all of every name who own the headship of Jesus Christ and are willing to be ranged under His banner in the saving of the people.

The time has come in the history of Christianity in our country when we should close ranks and advance upon the common enemies of the Christian faith and life—not merely in good fellowship—but in confederate endeavors.

Yours in this fellowship and in these endeavors,

THE EXECUTIVE BOARD.

An editorial in the *Congregationalist* entitled "The Church of To-Morrow" illustrates the outlook of these days:

"In their relations one with another the various denominations unquestionably are entering on a period of unity. The decisions of the Northern and Southern Methodists and Southern Presbyterians to consolidate some of their educational institutions in the border States, and avoid duplication of plants in the future, is prophetic of that coming organic unity of the same brethren in matters industrial and political. The outcome of the third Ecumenical Methodist Conference in London was virtually an exhortation to the Methodists of Great Britain and the United States to quit fighting each other and become allies, even as their brethren in Australia

and Canada have. Presbyterian unity has been compassed in Australia and in New Zealand. The successful working of the union between the Free Church and the United Church in Scotland will sooner or later lead to a federation with the Established Church as a partner.

"So much for union within the regiments; but the regiments also are uniting. The Free Church Council of England and Wales gains in power each year. A National Federation of Churches and Christian Workers has been perfected in this country during the past year. The Young Men's Christian Association and the Society of Christian Endeavor in all their activities are destructive of the sectarian spirit and make for interdenominational understanding and coöperation. That the church to-morrow is to be more, rather than less, in sympathy with the masses of men in their striving to secure equality of opportunity in life; that church polity is to be adapted to the needs of the hour in obedience to a law of evolution; that the church is to share with her children, step-children and cousins the wealth that applied science, human industry and divine beneficence are putting in the coffers of Christians; that national policies are to be shaped in the last analysis by the decrees of Christian voters; and that the Church militant is to have more uniformity of action in the conflict against evil, and less firing of troops upon one another instead of the enemy, is quite clear from the events of the year."

In the early months of 1903 I gave a considerable time to work in Jersey City and Newark that brought together the Christian forces of these cities in united efforts that were fruitful. In one of my visits to Newark I found my way into the church study of a Baptist pastor and

discovered one who soon became a royal helper of our work. No member of the Executive Committee of the Federal Council of the Churches has been more faithful and wise in suggesting and meeting responsibility than the Rev. Albert G. Lawson, D.D. Following a long pastorate in Brooklyn (1867-1884) in which he came into close touch with Mr. Beecher, Theodore Cuyler, and other eminent Brooklyn ministers, he was elected secretary of the "American Baptist Missionary Union," the foreign missionary society of the Northern Baptist Society. His wide acquaintance with Baptist leaders and familiarity with large secretarial duties, has made Dr. Lawson an invaluable counsellor in our national plans and activities.

It was in 1903 that there came into our fellowship and friendship a man who was providentially able to render me greater personal assistance in our office work than any other individual, in the years that preceded and followed the meeting of the conference of 1905.

Early in 1903 I prepared a letter asking for a contribution of five dollars in aid of our work. This letter was sent to a picked list of laymen of wealth in New York City. The name of John Dwight was on the list. In a few days a letter containing a check for five dollars came into my hands signed, M. E. Dwight. It contained also this brief message, "When you want more let us know." This was a new experience and it was not long before I met Meletiah Everett Dwight in the beautiful home erected by his father over looking Mt. Morris Park, Harlem, from the West. Then and there began a friendship that is one of the most hallowed of my long life. As I write these lines and look up at Dr. Dwight's portrait that hangs upon my study walls I thank my

Heavenly Father for the gift of love that in later life bound our hearts together in common service in the Master's name. It was a friendship that we soon discovered had its roots in history going back to the years of our early manhood. Dr. Dwight was one of the earliest subscribers to the *Church Union,* and a frequent contributor to its columns. Born in the Dwight ancestral home in South Hadley, Massachusetts, on the site where now stands the stately library of Mt. Holyoke College, erected by the munificent gifts of his father, his early life was spent in New York City in a home to which large prosperity came in later years; a prosperity that never forgot the responsibility of stewardship. Mt. Holyoke and other colleges will ever remember the large bounty of John Dwight, but these gifts were only a part of the innumerable channels in which this Christian laymen utilized the wealth that came into his hands. The elder son of this home, having in youth dedicated his life to Christ, was unspoiled by the father's prosperity.

After graduating at the City College of New York and from Andover Theological Seminary he received appointment by the American Board of Commissioners for Foreign Missions as missionary to Turkey. Having studied medicine at Bellevue Hospital Medical College, 1866-1867, he travelled in Europe, Egypt, and the Holy land 1867-1868, but on his return was constrained by ill health to give up his appointment as foreign missionary, and seek a home missionary field. He was ordained and installed February, 1869, over the Congregational Church of Onarga, Ill., where he remained until 1879, and was then called to Fairfield, Iowa, where he remained until 1888, when on account of broken health

he removed to Plainfied, N. J. In 1900 he was called to New York to be the companion of his aged father who died in 1903. In 1867-1868, while travelling abroad he met the cultured daughter of an Illinois home and Connecticut ancestry. From the time of his marriage his home was to him the center of life's choicest blessings. Three sons, all of them graduates of Princeton College, and two daughters survived him and with the widowed mother, have as their heritage the memories of a devoted and honored father. For many years he had suffered from disease that baffled medical skill and in his summer home on the summit of Mt. Holyoke, overlooking Northampton and the Connecticut Valley and within sight of his birthplace he entered into rest, September 15, 1907.

Dr. Dwight from the beginning of his ministry in the Interior was deeply interested in the cause of Christian Unity. It was a joy to him that he could give the last years of his life to the advancement of Church Federation. Failing physical strength did not impair his intellectual powers and his mind was keenly alert to the possibilities of the National Federation as an instrumentality in coördinating the Christian forces of the nation. From the time he accepted a place on our Executive Board, until his death, he gave his time, counsel and means in largest measure.

He became in everything but name, an associate secretary of the National office without salary. Few weeks past, when he was in the city, that I was not in close touch with him either at the Bible House or his home. I can never forget the relief which he brought to me in many ways in days when I carried burdens of care that were very heavy. Again and again when perplexed as to

the best plan of action in certain matters I would call him up over the phone and arrange to see him on my way home, some two miles beyond his residence, and his wise counsel and quaint humor would both rest and hearten me for the tasks that he took upon his heart as if they were his own. I do not now recall that I ever directly asked Dr. Dwight for a financial contribution. It was unnecessary. The statement of a situation, if worthy of help, was sufficient. I did not need to plead for his gifts. They came without the asking.

The seal of the Council was a gift of Dr. Dwight's fertile and inventive mind. Bishop E. R. Hendrix in a journalistic review of the Conference of 1905, referred to this seal in the following words: "The badge of the Conference was the uplifted hand of the Saviour holding the seven stars which are the angels of the seven churches. By this seal on a button worn on the lapel of the coat, delegates of whatever name and locality, whether meeting in the hotels or on the cars, or in Carnegie Hall, soon learned to know each other, and to know that the same tender and loving hand had all the Churches in keeping as the Lord still walked amid the golden candlesticks."

At Philadelphia in 1908 and at Chicago in 1912, this badge was worn by the delegates and this most appropriate emblem is imprinted on the reports of the Council.

CHAPTER XII.

Preparing for the Inter-Church Conference on Federation.

1904-1905.

The fourth annual convention of the National Federation of Churches met, in the Matthewson Street Methodist Episcopal Church, Providence, R. I., February 1, 2, 1904. As in previous years progress could be reported. One of the pleasant incidents of the meeting was a social luncheon hour that brought together a representative group of Providence ministers and laymen. The big framed and equally big hearted Bishop McVicar in an address of welcome, placed himself on record as the warm friend of Church Federation.

During the years 1903 and 1904, I gave very careful thought and attention to the sending out of the letter missive asking the highest judicatories of denominational bodies to appoint delegates to the conference to be held in New York in the fall of 1905. In this world things, little or great, do not take care of themselves. This is especially true when the matter is new and needs explanation. Had the letter missive, important as was its message, been mailed to the clerks or secretaries of the Constituent Bodies, now in the fellowship of the council, without further care the probabilities are that few responses would have come. The pressure of business and the full docket of these great national assemblies makes it difficult to introduce new subjects.

Our message, in every case, was placed in the hands of honored leaders pledged to use their best endeavors, to secure a hearing for its presentation, and any desired information. To a large extent this responsibility was taken by members of our Executive Committee and the final results disclosed the faithfulness with which they had discharged this responsibility. As word came that the General Conferences of the great Methodist fellowship and the General Assembly of the Presbyterian and Reformed, as well as other churches, had made favorable response, our hearts were cheered and the vision of a great conference began to take very tangible form.

I had sought in every possible way to secure the support of Episcopalian leaders, and with such encouragement, that we hoped that the General Convention at its meeting in Boston in the autumn of 1904 would appoint delegates to the Inter-Church Conference. In this we were disappointed. The letter informing our committee of the action of the convention was forwarded to me at Chicago where it came into my hands on my return from the National Council of Congregational Churches, holding its sessions in Des Moines, Iowa. On my return to New York in looking over the report of the General Convention in the *Churchman,* I discovered that they had enlarged the powers of their commission on Christian Unity by giving them authority, as a commission, to enter into correspondence with other Bodies having in view plans of common service and the bringing together of Christian believers in advancing the cause of unity. I at once took up the matter with the chairman of the commission, the Rt. Rev. Ozi W. Whitaker, bishop of the Diocese of Pennsylvania. The fraternal response

of this beloved leader in the Protestant Episcopal Church was received with pleasure by our committee. Bishop Whitaker and several other members of the Protestant Episcopal Church Commission on Christian Unity, were enrolled as delegates in the conference of 1905. One of my treasured recollections of this assembly is the interest and faithfulness with which Bishop Whitaker attended its sessions and followed its deliberations.

The Disciples, ranking numerically fifth among the Protestant Communions of our country, have no national body that is officially authorized to act in their behalf. They hold, however, an annual convention that brings together several thousand delegates from local churches. Early in October, 1902 I was in St. Louis conferring with the Rev. J. H. Garrison, LL.D., editor of the *Christian Evangelist*. I had already discovered in Dr. Garrison, not only a beloved and honored leader of the Disciples fellowship, but a man of large, prophetic vision who was deeply interested in the Church Federation movement. In talking over with him the best plan for securing a representative delegation to the Inter-Church Conference, he said that while the convention that was to meet in Omaha, the following week, could not act in any official way, any endorsement they might give would carry great weight. He asked me if I could be present. While it changed my itinerary I went up to Omaha the following Monday from St. Louis. Dr. Garrison had already arranged for me to make a brief address at the close of the sermon to be preached by Dr. Powell of Louisville, Ky., on Tuesday evening. The meeting was held in the Exposition Building and it was estimated that fully five thousand people were present. It was

after nine o'clock when Dr. Powell finished his long and eloquent sermon. I had written out my short address that did not take ten minutes to deliver. At its close Dr. Garrison brought forward the following resolution, "*Resolved:* That we, representatives of the Disciples of Christ, in convention assembled, having heard with pleasure the presentation of the claims of the Federation of Churches of the United States urged by the national secretary, Dr. Sanford, do hereby express our cordial approval of the effort to bring the churches of the country into closer coöperation and to give a truer expression to the degree of unity that already exists as the best means of promoting that complete unity for which our Lord prayed, and we pledge our hearty coöperation with this and every movement that has for its object the unification of all believers, to the end that the world may be converted and the kingdom of righteousness established in the earth."

After the reading of this resolution, Dr. Lord, editor of the *Christian Standard,* of Cincinnati, jumped to his feet and with evident heat of manner and words claimed that the convention had no right to act upon this resolution. The following half hour witnessed a scene of excitement that gave opportunity for individual expression of bigotry and sectarianism beyond anything I had ever listened too. I could but wonder what Alexander Campbell would have thought of some things that were said that evening hour. At last the vote was taken and the resolution was adopted. Under this, and action taken later on, Dr. Garrison was made chairman of a strong and influential delegation that represented the Disciples in the conference of 1905. The *Standard* in a

very unchristian like spirit continued its opposition for a long time, but the best and wisest leaders in this great fellowship deplored and repudiated the attitude taken by the once influential Cincinnati paper.

As the year 1904 drew to a close, Dr. Roberts, as chairman of the committe of arrangements, led them in the splendid "team work" that so cared for every detail of the conference that opened its sessions in Carnegie Hall, November 15, 1905, that it ran, as some one remarked, from the beginning to the close of its sessions, like "clock work." The committee[1] sat about the table in the beautiful historic Assembly Room of the Bible House. In the divison of labor, Dr. William H. Ward was chairman of the committee on Program. Dr. John B. Devins had charge of all matters connected with the Press, Dr. M. E. Dwight was chairman of the committee on meetings. Dr. Ezra S. Tipple was at the head of the Hospitality committee and Mr. Wm. T. Demarest of the Publication Committee. The quest for the right man as chairman of the important committee on finance caused me considerable thought and some anxiety. We all felt that, if possible, an Episcopalian should be asked to fill this position. Learning, one day, that the Rev. F. B. Meyer of England was in the city, and wishing to see him I telephoned up to the office of the Fifth Avenue Presbyterian Church. They told me that he was the guest of Mr. Stephen Baker, a prominent banker. This

[1]The members of this Executive Committee were, Wm. H. Roberts, chairman; J. Cleveland Cady, W. H. Ward, F. M. North, M. E. Dwight, E. S. Tipple, Stephen Baker, Wallace MacMullen, W. T. Demarest, K. B. Tupper, S. F. Hallock, Alfred R. Kimball, E. B. Sanford.

gave me my clew. I knew that Mr. Baker was a member of Holy Trinity Church. Not many days later I had a brief interview with the nephew of the royal hearted philanthropist John S. Kennedy and returned to my office happy in the assurance that Mr. Baker was so deeply interested in our plans that he would aid us by serving on our Executive Committee. He proved an efficient leader in raising the twenty thousand dollars that met the expenses of the conference and left a balance in the treasury. The heavy end of this budget was taken by the Methodist, Presbyterian, Baptist and Episcopalian group. They each contributed four thousand dollars. In securing the four thousand dollars from Episcopalian friends an apochriphal story went the rounds of the committee, that Mr. Baker never denied, that in his quest for contributions, finding that the first response was inadequate, he mailed a letter to some of his Wall Street friends that requested a subscription to the amount of two hundred and fifty dollars, for an important work that he was pledged to sustain. At all events, checks for the amount named came from a group of men, who doubtless at the time, knew little about Church Federation but had faith in Mr. Baker's assurance that they were giving to a good cause.

During the winter of 1905, Dr. Ward's Committee on Program had several meetings. The program was first worked out as to the subjects that were to be made the topic of addresses. There were a few men that at once came to mind as the ones to speak on certain topics but we desired to find a place on the program at least, one representative of every denomination that appointed delegates to the conference. The responsibility for

suggesting names came, for the most part, upon myself and involved wide correspondence. When the time came to send out the letters inviting the ministers and laymen selected to make addresses and take part in the devotional exercises and also to preside at stated sessions, one hundred and forty messages were mailed from our office. These men resided in every part of the country. As delegates to the conference we could offer them hospitality but our funds did not permit us to pay travelling expenses. The response to our invitation was almost unanimous. A very few declined on account of prior engagements or absence from the country. Almost without exception every man was on hand and filled his engagement. With considerable knowledge of national conventions and their programs I doubt if such a record, as I have noted, can be matched in the history of American conferences calling together men from every part of the country, rendering a voluntary service and meeting their personal travelling expenses. The Inter-Church Conference on Federation attained a high water mark of achievement by self sacrificing labor on the part of men who gave messages and met tasks that in their completion wrought with mighty power a work that will be recalled with growing admiration and gratitude with the passing years.

At an early date Dr. M. E. Dwight as chairman of the committee on meetings became responsible for the rental of Carnegie Hall ($2,500) for the week in which the conference held its sessions. This included the smaller halls and rooms that were in constant use. Every man did his duty. The result was that early in the spring of 1905 most of the details of arrangement were cared for.

We were hopeful but still the question was often in mind. Would the delegates appointed feel that they could meet the expenses of the long journey from the South and the far West.

Dr. Tipple and his assistants were on hand Wednesday morning, November 15th, to welcome delegates. Before the day was over we were assured of a large attendance.

Not many days before the conference opened the members of the Executive Committee, living in New York, took dinner together at the Aldine Club and spent the evening talking over matters that we felt should have careful consideration before the conference made decisions regarding its official conduct. Dr. Roberts had proved himself well qualified to act as permanent chairman. Who should be suggested to the nominating committee as the man to head the committee that would virtually have in its care all of the important business details of the Conference. When asked my opinion I presented the name of Bishop E. R. Hendrix of the Methodist Episcopal Church, South.

Every one felt that it would be an admirable choice but some raised the question? Is Bishop Hendrix in full sympathy with the ideals and plans of Church Federation? I could give unreserved assurance as to his profound interest in the objects we desired to attain. The able and efficient way my old college friend filled the chairmanship of the representative Business Committee of the Inter-Church Conference on Federation is on record.

CHAPTER XIII.

The Inter-Church Conference on Federation.

The Inter-Church Conference assembled for the opening session of welcome at Carnegie Hall on Wednesday evening, November 15th. The music, as in all the subsequent meetings, was arranged by a committee of which Mr. Cady was the efficient leader. Dr. W. H. Roberts opened the meeting with a few fitting words which he brought to a close by saying, "In the name of the Executive Committee, I declare this Inter-Church Conference on Federation, representing eighteen millions of communicants of Christian Churches in the United States, open in the name of the Father, of the Son, and of the Holy Ghost, Amen."

J. Cleveland Cady, LL.D., president of the National Federation of Churches acted as chairman of the meeting. The invocation of the venerable Dr. Joachim Elmendorf, pastor of the First (Reformed) Collegiate Church of Harlem, found a response in the hearts of the largest gathering of ministers and laymen officially representing the evangelical Churches of the United States that had ever come together in the history of American Christianity.

The voice of the beloved pastor whose petition led the devotions of this hour has long been hushed but its spirit still abides in heart and memory.

"Almighty and eternal God, our Heavenly Father, help us from our hearts to echo the adoration of the man

after Thine own heart; 'Thine, O Lord, is the greatness and the power and the glory and the majesty; for all that is in heaven and in the earth is Thine; Thine is the kingdom, O Lord, and Thou art exalted as Head over all.' We adore Thee as the Creator and Ruler of the universe. Thine infinite wisdom conceived its mighty plan: Thine infinite power called it into actual existence: Thine infinite control by eternal purpose and the mysterious bestowment of moral freedom on finite beings is achieving its subline end. We praise Thee that that end will be the solution of evil in the full final triumph of the good. We bless Thee for the earnest of that great victory in the multiplying ameliorations of the conditions of our sinning and suffering humanity. We bless Thee that Thou didst send Thine eternal Son into the world, not to condemn, but to save sinners; through His death to destroy him that had the power of death; to ascend up on high leading captivity captive, and to regin until He had put all enemies under His feet. We bless Thee that by the inspiration of His word and spirit His followers are pressing forward and His Kingdom is coming. O God, our Heavenly Father, we hail this impressively providential gathering of Thine own, with their avowed and cherished purpose, as a distinct advance—a new alignment of Christian forces against the rulers of the darkness of this world—the outcome of whose deliberations shall have world wide importance. To this end, O gracious Holy Spirit take Thou such possession of this conference and so control it that the thoughts, the words, the prayers and the praises of every member of it shall harmonize with and help to reveal and realize the meaning of Jesus' own prayer: 'That

they all may be one, as Thou, Father art in me and I in Thee; that they also may be one in us, that the world may know that Thou has sent me.' And all the glory and praise shall be to our loving and faithful triune God and Saviour, world without end, Amen."

A letter received from the President of the United States in response to an invitation to attend this opening meeting and act as Honorary chairman, was read by Dr. Roberts.

OYSTER BAY, N. Y., July 8, 1905.

MY DEAR DR. ROBERTS:

I have your letter of the seventh. Indeed, I remember very well the call of your delegation upon me and our talk upon the proposed meeting of the Inter-Church Conference on Federation.

I have the very highest sympathy with the movement; for instance, I feel that indirectly, in addition to the great good it will do here, it is perfectly possible that the movement may have a very considerable effect in the Christianizing of Japan, which I feel to be retarded by the divisions among ourselves and by the failure to recognize the fact that the Christian Church in Japan must of course assume essentially a Japanese national form.

So you see I have a very real interest in what you are doing, and only wish it were in my power to attend the meeting, as you request, but I regret to say it is out of the question for me to do so.

I am genuinely sorry to have to write you thus.

Sincerely Yours,

THEODORE ROOSEVELT.

It was fitting that the eloquent message of Dr. Charles L. Thompson, the leading founder of the Open Church League, whose action and fellowship had opened the way to this hour,—should conclude this impressive session of welcome, "We must pray together," said Dr. Thompson, "till the house trembles. We must rejoice together in a divine Christ really—not symbolically—risen from the dead and to-day the Leader of His sacramental host.

"Then the world will believe. It may discount our ethics as long it has. It may sneer at our brotherhood and call it our 'closed shop,' but it will bow before the majesty of hearts fused together in the glow of a common passion for a living and conquering Redeemer—the inspiration of a common service for humanity. Christ said, 'When My disciples are together the world will believe.' His first disciples proved it. They got together in the deepest places of their souls, and the world, awed and consenting, believed. And now what the world needs is faith in God. Not primarily a balm for its sorrows—a healing for its sores. It needs faith which shall make it triumph over sorrows and pains—a hope which shall open the way through human storms, as the sun transforms the clouds at even tide to opening curtains. And what union in prayer and experience did for the first disciples it will do to the last syllable of recorded time.

"Behold a path of Federation that will answer Christ's prayer! Then all the rest will come as an inevitable sequence. We will know then how to hold our denominational pride in proper subjection to the welfare of the Kingdom. We will know how to realize brotherhood in a social and missionary service whose only horizon is the rim of the world.

"Then will come a campaign of world-conquest at whose summit there may even be a complete reconstruction of all the denominationalism of the present—such a blending of banners that only an omniscent eye can discern the original constituents.

"You remember the story of Lookout Mountain. As the regiments from widely—sundered States pressed toward the top they steadily and unconsciously approached each other. The boys from New England, from New York, from Ohio and Wisconsin forced their way up the perilous heights under their own flags—but all federated for the common cause—under one plan and one commander. Heart beat with heart though they could neither see each others colors nor hear each others drums. When the clouds of the battle lifted at the top, it was apparent they were shoulder to shoulder, and their banners fluttered in intermingling folds in the light of a common victory.

"And do you not hear it,—the tramp of gathering hosts? They do not quite discern each other. But a common necessity binds them—a common commission urges them—a common hope inspires them. That their steps are accordant does not matter—or their uniforms the same is of no account. They love the one Lord—Cherish the one faith—born to the one baptism. And the day of their victory is coming! They will know it when shoulder presses shoulder and banner twines with banner. They will know it, and the world will know it—know it—and believe!"

On Thursday morning the Rev. Washington Gladden, D.D., presided. At this time he was the Moderator of the National Council of the Congregational Churches of

the United States. The selection from the Scriptures (John 15: 1-16) was read by John H. Converse, LL.D., of Philadelphia.

Dr. Roberts presented a report of the Committee of Arrangements[1] and read the Letter Missive[2] in response to which the delegates present had been appointed.

At the conclusion of the reading of this report the Rev. Cyrus D. Foss, D.D., bishop of the Methodist Episcopal Church, resident in Philadelphia, said, "I feel very sure that we all listened with intense interest and with great delight to the exceedingly prespicuous account of the history of this movement and the principles underlying it, and I take great pleasure in moving that this report with its several recommendation be adopted by this conference."

The motion prevailed and under its recommendations a committee of nonination was appointed and by unanimous action Dr. Roberts was elected permanent chairman of the conference, a place which he filled with marked ability and faithfulness. The Rev. John B. Calvert, D.D., was made chairman of the Committee on nominations and Dr. F. M. North was placed at the head of the group of the six Secretaries of the Conference.[2] Dr. North edited and prepared the concise but accurate report published in the volume of the Proceedings of the Conference.

As Secretary of Correspondence I held a sort of honorary position that was most welcome after strenu-

[1]Pages 42-50 of Report of Proceedings of the conference.

[2]Frank Mason North, Asher Anderson, Albert G. Lawson, W. B. Noble, Martyn Summerbell, James M. Hubbert.

ous days of toil in aiding the various committees in their work. As I sat on the platform and saw how easily Dr. Roberts and others did things quite out of my line of experience and equipment, my heart was full of joy and thanksgiving for the marvellous way in which the Divine help and guidance had brought together the leaders of our American Christianity.

On Thursday afternoon the Rev. J. H. Garrison, LL.D., editor of *The Christian Evangelist,* St. Louis, and former president of the Missionary Convention of the Disciples, took the chair. The Business Committee of forty members[1] was appointed at this session and at its first meeting elected Bishop E. R. Hendrix as its chairman. From this time on while the program of addresses was proceeding weighty matters were under consideration in the committee rooms. The report on "a plan of federation" was placed on the docket for Saturday morning. The draft of this "plan," in its preamble and statement of objects was from the pen of Dr. William Hayes Ward. The part dealing with the functions, membership, officers, and committees, of the "Council," was largely the contribution of Dr. Roberts. It is not surprising that the draft of this important paper coming under the scrutiny of so large a number of men accustomed to the study of ecclesiastical documents, should have been revised and changed considerably from its original form. At the close of the Saturday afternoon session the "plan of federation" recommended by the Business Committee was in the hands of the delegates.

Bishop Hendrix in an article published in *The Methodist Quarterly Review* (April 1906) gave an interesting account of the Conference, a part of which, I transfer to these pages.

"A carefully prepared program, extending over seven days and providing for three sessions daily, brought together on the platform not only the leading and most influential pastors of the great Churches, including editors of the religious press, connectional officers representing the great missionary and other boards, leading educators, some twenty bishops of the Protestant Episcopal, Moravian, United Brethren, and of the different Methodist bodies holding to the episcopal form of government, but eminent laymen, great philanthropists, ex-cabinet officers, judges of the Supreme Court, judges of the Federal Courts, statesmen of influence in our National Congress, with a weighty message from the President of the United States. Despite the length of the session, the attendance increased rather than diminished, reserves taking the place of principals who might be called away, and the spiritual power of the conference increasing at every session.

By the wise arrangement of the pulpit Supply Committee each minister appointed to preach on the Sabbath, whether in Greater New York or in any adjacent territory in other States, was assigned to the pulpit of some other Church than his own. Methodists were in demand for Congregational pulpits; and Presbyterians for Methodist pulpits; and Congregationalists for Baptist or Dutch Reformed or Lutheran pulpits, until the great metropolis had such an intermingling of saints, holding the unity of the Spirit in the bond of peace, as never

known in its history. It was left optional with the pulpit guests to wear or not the usual pulpit gown, and even the time limit was removed from the sermon. The only unusual sight was the badge of the Federation Conference, the uplifted hand of the Saviour holding the seven stars which are the angels of the seven churches. By this button, worn on the lapel of the coat, delegates of whatever name and locality, whether meeting in the hotels, or on the cars, or in Carnegie Hall, soon learned to know each other, and to know that the same tender and loving hand had all the Churches in keeping as the Lord still walked amid the golden candlesticks. The simplicity and beautiful Christian courtesy of the arrangements soon touched all hearts as every one strove to look not on his own things but on the things of others, in honor preferring one another. One Person mingled in the great assembly that all had known and who made them all feel at home. They had met in His name. They had prayed, "If Thy Presence go not with us, carry us not up hence." The basis of the whole conference was oneness in Him, and those were invited to participate to whom Christ was all in all, very God of very God, God manifest in the flesh. Nor was there a jarring note, as like the primitive Church they sang their hymn of praise to Christ as God and offered to him their grateful prayers. No man can call Jesus Christ save by the Holy Ghost, and it was soon apparent that the Holy Ghost had been teaching the Churches in America through many experiences the Lordship of Christ. They all knew Jesus Christ as Lord and found themselves one in Him. Then why not declare it? This they became eager to do shortly after the first day's sessions. They found the needed

and sole basis of union in Christ their Lord, and before three days had gone the conference unanimously resolved,

"WHEREAS, In the providence of God, the time appears to have come when it seems fitting more fully to manifest the essential oneness in our Divine Lord and Saviour Jesus Christ, of the Christian Churches of America, and to promote between them the spirit of fellowship, service, and coöperation in all Christian work, therefore, be it

"Resolved, That this conference authorizes the Business Committee to prepare a Plan of Federation which shall recognize the catholic and essential unity of the Churches represented in the conference, and provide for the coöperation of the denominations in general lines of moral and religious work; report to be made as soon as possible.

"While the conference was thus calling for such a Plan of Federation to give significance and permanence to its deliberations, the Business Committee, consisting of forty representatives of all the Churches (those having more than a half million communicants with two each), were giving careful attention day and night to forming the Plan of Federation, which, prepared by a subcommittee of five as their unanimous work, was unanimously adopted after full discussion by the very able committee of forty and announced to the waiting conference, amid great enthusiasm, as their unanimous report. Surely if that representative committee could agree so unanimously there was hope of like unanimity in the conference itself. The reading of the plan was listened to with breathless silence and amid much prayer.

Men looked into each other's faces and began to grasp each other's hands. The Saviour's prayer was already answered, "that they all might be one." The great dailies all over the country had been waiting for the practical outcome of the conference, and, while two thousand copies were ordered printed for the use of the conference, the Plan of Federation was sent out by the Associated Press to the waiting nation. The intervening Sabbath before the next session gave much opportunity for conference, and when the report came before the body on Monday it became the unanimous action of the five hundred delegates as it had been of the committee of forty. Only two minor changes in the way of amendments were made, and with a single dissenting vote the Evangelical Churches of America agreed that "the Church's one foundation is Jesus Christ the Lord." Then came the doxology to the Triune God, and the great conference bowed in grateful prayer."

An interdenominational gathering in the interest of Young People's Organizations was held on Sunday afternoon in Carnegie Hall over which John R. Mott presided. Robert Speer spoke on "The Basis of Unity Among Young People and Steps Toward Its Achievement." Woodrow Wilson, then president of Princeton University, addressed the great audience "Upon the Mediation of Truth in Christian Progress." Eleven years later as the President of the United States he was the guest of the Executive Committee of the Federal Council at their annual meeting in Columbus, Ohio, and gave an inspiring message.

On Monday morning the delegates were promptly in their places when the venerable A. W. Wilson, D.D.,

senior bishop of the M. E. Church, South took the chair. Those who were present will never forget the hours of this session of the conference. The "Plan of Federation," in the hands of the delegates had already been carefully studied with evident approval. A very small number would have been ready to have omitted the preamble with its note of evangelical faith. An amendment was brought forward that referred all questions connected with the admission of other Christian bodies to the proposed Federal Council of 1908. At the moment it seemed unfortunate that any discussion should be precipitated. Before the hour was over it was not deplored. It gave opportunity for the beloved and honored Samuel J. Niccolls, pastor for nearly fifty years of the Second Presbyterian Church in St. Louis and acclaimed as first citizen of that city, to voice the thought and feeling of the conference as they enthroned their Incarnate Lord and Saviour, as Master and Leader.

Dr. Niccolls closed his eloquent appeal with these words, "We come to join hands in the service of Christ for the evangelization of the world. Our union is in Him. We cannot afford to put Him in the background with our various creeds and denominational distinctions and beliefs. There is one word left out of this Plan of Federation which should be in it, so that our position and testimony may be known clearly and unequivocally before the world. We cannot afford to falter or to be misunderstood on this point. The word 'divine' should be written before 'Lord and Saviour' of the world, not for the purpose of shutting any one out of the Federation, or to pass judgment upon the character of anyone because of his intellectual belief, or to deny to any party

the Christian name; but simply because fidelity to the truth as we see it and hold it, and as the truth has been entrusted to us, demands it. We cannot go back to our Churches with a plan that has the least suspicion tainting it concerning the divinity of our Lord, except to have it rejected. We must lift up the standard of Jesus Christ, the divine Lord and Saviour of the world, and whoever follows any other banner, I for one cannot go with him for the accomplishment of the evangelization of the world. Surely brethren, we can see that the spirit of oneness in Christ is increasing in power. The great heart of the Church is yearning for its realization. We have it among our young people, and the great gathering of the Young People's Organizations which met in this hall yesterday illustrates its growing strength. The progress of the past in removing bigotry and exclusiveness is amazing. Sixty years ago there was little or no fellowship among the denominations. Jealousies and rivalries abounded. When a few dared to express the hope that the divisions would be healed, their hopes seemed far off and impossible of realization. But already the impossible has been realized and the far off hopes are near fulfilment. I for one do not believe that the way in which God has been leading us is going to turn back on itself, or that it will end in the air. Let us be faithful to the light we have and walk in it, and more light will come."

The amendment proposed by Dr. Niccolls was unanimously adopted and the paragraph in the Preamble of the Constitution reads, "their Divine Lord and Saviour." I never look at these words without recalling that Pentecostal hour in which the great Christian leader of the

Mississippi Valley, lifted up the Name of the One, "who for us men and for our salvation came down from heaven."

"The report as a whole," says the journal of the conference "was adopted by a rising vote, one delegate alone voting in the negative."

On Tuesday morning (Nov. 21), the Rev. John J. Tigert, D.D.,[1] chairman of the Committee on Correspondence, submitted the draft of the letter that was sent out to the several Churches enumerated in the Plan of Federation.[2] Tuesday afternoon brought to an impressive conclusion the historic conference of 1905.

The closing address was made by Dr. Roberts whose skillful guidance as permanent chairman had won grateful recognition. "First of all," said Dr. Roberts, "for the chairmen of the several sessions and for myself, acknowledgment is heartily made of the kindly sympathy and fraternal coöperation which has sustained us in the successful management of this great conference. Without this assistance success could not have been so complete as it has been. Let us also exchange congratulations upon the harmony which has characterized all our proceedings and the unanimity with which action has been taken. Truly, we have dwelt together as brethren in unity.

"Further, allow me to emphasize the fact that this conference is a unique historic gathering. It is one of the most notable assemblies of believers ever held in connection with the interests of the Kingdom of Christ. For centuries such an assembly has been in the hearts

[1]See page 492.
[2]See page 464.

and prayers of the people of God in many lands. John Calvin, writing in 1552 to Archbishop Cranmer, of the Church of England, declared that he would cross ten seas if necessary to bring the separated Churches of Christ into one. That unity for which both the great Genevan and the great Anglican longed has been the desire of other great leaders in suceeding centuries. Such gatherings as the Evangelical Alliance, the Pan-Anglican, Pan-Methodist and Pan-Presbyterian councils were in a realization of this longing. It remained, however, for the twentieth century to give official and wide-spreading representation to the unity of the Church of Christ. This present conference composed of the delegates of thirty national Churches, is representative both of America, Europe, and Africa, and through the missionary jurisdictions of the several churches, of the whole world. Here sit together representatives of Churches which have their source in the great national Churches of England, Scotland, Holland, Germany and other lands. Here also are delegates from Churches of more recent origin, and in part native to the soil of the Republic. But whatever the origin of our Churches, they are to-day, without exception, American in character, Christian in spirit and world-wide in their hopes. As their official representatives we have given expression through a Plan of Federation to their unity in spirit in the hope that it will develop into unity in action. As we rejoice over the results attained, let our joint ascription of praise be, 'Not unto us, O Lord, not unto us, but thy name give glory.'

"In connection with the work here accomplished I venture to suggest three things:

"1. That we are organized in antagonism to no body of persons claiming the Christian name. We cherish for all the charity described in the thirteenth chapter of the First Epistles to the Corinthians and illustrated in the life of our Lord.

"2. That we are ready to coöperate as an organization with good men of all creeds and races for the moral uplifting of mankind, both at home and abroad. Having in our own ranks unity of spirit and aim, we can heartily assist every good cause.

"3. That we recognize that the chief work of the organization we have approved is to bring salvation from sin to the lost race of man through Jesus Christ, our Divine Saviour and Lord. This is our great work as Churches of Christ. For this glorious end let us stand shoulder to shoulder, following Him who is the object of our supreme faith and love, at once man and God, the only begotten Son of God, the King immortal, eternal, invisible. Let His Divine word of command be heard by every ear, be obeyed in every life, 'Go ye into all the world and preach the Gospel to every creature.'"

I do not know where the spirit, aims and mission of the Federal Council of the Churches, are more clearly set forth than in these weighty and eloquent words.

The closing event of the conference was a remarkable reception given to the delegates on Tuesday evening (Nov. 21), at the Hotel Waldorf-Astoria, by the following denominational Social Unions and Church Clubs of the city : The Baptist Social Union, The Congregational Clubs of New York and Brooklyn, the Church Club, the Disciples' Union, the Methodist Social Union, the Presbyterian Union, and the Reformed Church Union.

It was the most representative gathering of the choice social Christian life of the Metropolis ever brought together. The Hon. M. Linn Bruce, Lieutenant Governor of the State of New York, presided over the formal exercises, and eloquent addresses were made by the Rev. Donald Sage Mackay, pastor of the Collegiate (Reformed) Church, and Rev. Kerr Boyce Tupper, of the Madison Avenue Baptist Church. At the conclusion of these exercises Governor Bruce said:

"I am informed that the pronouncing of the benediction by Bishop Greer will be the closing act of the conference—this conference which I believe is to mark an epoch in the history of the Christian Church. The denominations to which we belong can never be quite the same as they have been heretofore. We have taken the stand; we cannot remain still. It is impossible that we should go backward; we owe it to ourselves, we owe it to the boys and girls, we owe it to the generations yet unborn—yes, we owe it to God Himself—that this movement go forward, that the time be hastened when the watchmen on Zion's wall shall see eye to eye and with one voice together sing, when Christians everywhere shall go forward with one purpose and one thought and one hope: and I know that we close this conference looking forward to the great Federal Council of 1908."

The benediction was pronounced by the Right Rev. David H. Greer of the Protestant Episcopal Diocese of New York.

"The God of peace, who brought again from the dead our Lord Jesus Christ, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in

you that which is well pleasing in His sight, through Jesus Christ to whom be the glory for ever and ever. Amen."

With the Apostolic benediction resting upon hearts that had come into close communion and fellowship in deliberations and decisions that had opened a new era in the history of Christianity the delegates to the Inter-Church Conference of Federation, returned to their widely scattered fields of labor.

The echoes of the conference voiced by the religious press of the country were both unique and impressive. These editorial utterances were the impressions and convictions of men who had been present in the conference as delegates from the Churches with which they were connected. I give a few extracts from these messages that went into hundreds of thousands of our American Christian homes.

"It was a great meeting. It was great in it representation; thirty denominations with over eighteen million communicants and three times as many adherents; great in the purpose it had in view, to federate the Christian bodies in the country, as far as possible, into a single force for all good things: great in the harmony of its members, representing so many views of faith and worship; great in the influence which the now federated force of its constituent churches will have for the well being of our country.

"Fortunate will those be who shall live under the new era of Church union, if, as we fully believe, the promise of united service shall be fulfilled in preventing hurtful rivalries and in strengthening each others' hands in the support of public righteousness."

The Independent, New York.

"No one could come away from that great assemblage in New York without the largest hopes. Men's faces there were forward, away from the weakly divided past, toward the strong and united future. Men's voices there were learning to say, "We all are one," better, their hearts were coming to know it; and the goal of that union was, and will be more and more, 'that the world may believe.'"

The Examiner, New York (Baptist).

"The Inter-Church Conference marked the close of what might be called the period of internal strife in this country among religious people owning a common Lord and worshiping a common Father. This new era of peace between those owning allegiance to a common Lord will be marked as a period of new aggressiveness and of more vigorous warfare against the evils which threaten our Christian civilization and hinder the progress of the Kingdom of God on earth. The Church will now become more militant than ever, only its warfare will now be directed not against the friends of the Master, but against His enemies, and against those gigantic evils which produce so much sorrow and suffering. It will also be marked as a period of greater activity and of more systematic and united effort on the part of Christians to evangelize the world and to fill the whole earth with the knowledge of Jesus Christ."

Christian Evangelist, St. Louis (Disciples).

"The conference was significant in its intellectual force. . . . That element in speech which is more than enthusiasm, an element for which there is no better descriptive term than *spiritual power* was an unmistakable

characteristic. The practical expression of these forces of intellect and soul was in the recognition of the essential unity of the Churches in their loyal faith in Jesus Christ, the Divine Lord and Saviour, and individual devotion to whatever honors God in benefiting man."

Christian Advocate (Methodist Episcopal Church New York).

"The Inter-Church Conference has justified its existence. The representatives of many Christian bodies came together desiring Federation. They left the conference with that desire intensified. Its fruits are deeper convictions on the question of unity, a more comprehensive conception of the Church of Christ and a deeper consciousness of the family tie that binds and should bind all who claim to be members of His One Body."

The Churchman, New York (Protestant Episcopal).

"The unity of the conference was in its loyalty to Christ, and to the work of saving the world for Him. It was the missionary enthusiasm most of all which made its members one in Him."

Christian Advocate, Nashville, Tenn. (M. E. Church, South).

"To wield, said the *Continent* (Chicago and New York) thoroughly interlocked, a tithe of the latent force in the Churches, or to save a tithe of the force now lost by interference and duplication would be an incalculable triumph in Christian mechanics. What if this Federation could bring the Churches to agree on a feasible arrangement by which home mission responsibilities for various localities and various populations could be equitably distributed and laid on definite shoulders—wouldn't home missions soon get a clinching grip on the

diverse problems that come under that head? What if Federation could bring all Churches to feel profoundly that men are perishing for want of free, wide and constant preaching of the Gospel throughout the city and the countryside—wouldn't the adjective "epasmodic" soon cease to apply to evangelism? Here are two of the fundamental tasks of Federation, and a vast area besides of sociological duty lies around them, challenging the Churches to wake up and act.

"If Federation can lead Christians solid to attack these problems, it will be the morning star of the millennium."

CHAPTER XIV.

Christian Unity in Action.

When the Inter-Church Conference on Federation adjourned, not only were the Protestant forces of the United States officially united as never before, but a definite program of action, in matters of common interest, had been placed in the hands of the committee authorized to "carry forward the work made necessary by the adoption of the Plan of Federation, report to be made to the Federal Council of 1908."[1]

The first task that called for attention in the winter of 1906 was the editing and publishing of "Church Federation," a volume of nearly seven hundred pages containing a full account of the proceedings and addresses given at the Inter-Church Conference. This book was enriched with the photographs of the speakers and committee leaders at an expense that was largely defrayed by Dr. M. E. Dwight.

Without attempting to follow in a close chronological way the work accomplished during the years 1906 and 1907, and the months that bring us to the opening session of the meeting in Philadelphia (Dec. 2-8, 1908) that completed the organization of the Federal Council, I recall incidents connected with these activities.

The pitiable condition of affairs in the Congo State (Africa) had aroused the Christian sympathy of America.

[1]For the series of resolutions adopted by the conference of 1905 see page 467.

The Conference placed on record resolutions that expressed the belief that under the leadership of King Leopold II of Belgium, "in ways contrary to the original purpose under which the Congo State had been created by a treaty of which the United States was one of the signatory powers, great and terrible wrongs had transpired and had at last become evident without doubt in the mind of the whole civilized world."[1]

In correspondence with President Stanley G. Hall of Clark University, Worcester, Mass., who was at the head of the Congo Association, having its headquarters in Boston, it was arranged that our Executive Committee would do what was in its power to aid this association in its propaganda of influence in seeking to secure action on the part of the United States that would aid in bringing to light facts that it was felt should be investigated "by a tribunal beyond suspicion of partiality, created by the Powers through whose action the Congo State had its being."

In the spring of 1906, while on my way to meet engagements in the South, I stopped over at Washington and met the Hon. Elihu Root, then Secretary of State, whom I found in full sympathy with our purpose to arouse the Christian conscience of the country and seek action on the part of Congress. On my arrival at Birmingham, Alabama, where the General Conference of the M. E. Church, South was in session, and where I met a cordial welcome and made a brief address, the opportunity came of meeting the Rev. Mr. Shepherd, an able colored missionary, laboring in the Congo Basin, under appointment from the Southern Presbyterian Church. His statement of facts and scenes of which he had been

an eye witness fired my soul with indignation. From this time on I sought every opportunity by pen and voice to help right the great wrong that was being done to millions of helpless human beings in Africa.

From Birmingham I went up to Chattanooga where a host of Southern Baptists were gathered in their great annual convention. While here I stayed at the Hotel on Lookout Mountain and from its heights recalled the history of the days when the battle storm raged about its summit and on the hills around the now prosperous city. In Birmingham I met the Rev. A. S. Johnson of Boston, who for many months, under the direction of the Congo Association, had been visiting denominational conferences in every part of the country and stirring their hearts by his statements of the cruelties perpetrated against the wretched victims of King Leopold's rapacious government. Later on I had the pleasure of meeting Dr. Johnson in Washington when our campaign came to a successful end. In Greenville, South Carolina, I gave my message to the General Assembly of the Southern Presbyterian Church, and after a brief tarry in Ashville returned to New York by the way of Knoxville, Cincinnati and Buffalo.

Late in September the following letter was sent to the President of the United States.

NEW YORK, Sept. 25, 1906.

THEODORE ROOSEVELT,
President of the United States,
Oyster Bay, New York.

Dear Mr. President: The Inter-Church Conference on Federation at its meeting in November last not only took action in regard to several matters of common concern

to all the churches represented, but empowered the above Executive Committee, representing nearly thirty denominations, to give such aid as might seem wise in advancing these interests prior to the meeting of the Federal Council in 1908.

The unanimous opinion held by the various Foreign Missionary Boards regarding the conditions of affairs in the Congo Free State had been backed up by such an array of testimony that the conference was prepared to take intelligent action. The resolutions that expressed the views of the conference were transmitted to yourself and the Secretary of State. This action has, within the past six months, been endorsed by the General Conference of the Methodist Episcopal Church, South, the General Assembly of the Presbyterian Church South, the General Conventions of the Baptist Churches both North and South, the General Synod of the Reformed Church in America, and many other local and State bodies. In connection with my work, I was present when action was taken by some of these bodies, and can testify to the strength of the feeling that exists regarding the inhuman treatment the natives of the Congo have received from the hands of those who have carried out the demands of King Leopold. Nothing as yet has shaken the conviction of the men who lead in the affairs of our American Protestant Christianity.

(1) That the United States has a responsibility in this matter growing out of the action in which with other nations the oversight of the Congo Free State was placed in the hands of King Leopold.

(2) That the report of the commission appointed by the king, and so long delayed, is in itself, aside from the

testimony of honored missionaries, a terrible and sufficient indictment of Leopold's rule.

(3) That the time has come that the nation, through its executive counsels and Congress, should stand by Great Britian and others of the signatory powers in taking such action as may seem best.

An editorial paragraph in *The Outlook* (June 30) states what I believe is a general opinion: "When it is remembered that the Congo State came into existence by virtue of the action of the powers in conference at Berlin in 1885, and that King Leopold of the Belgians is king sovereign of the Congo State because the powers entrusted the rule of that land to him under express conditions, it seems as if the contention that the powers had no right to require the Congo government to do its duty were the height of international impudence."

Surely there must be some way in which the Christian sentiment and conviction of the nation in this matter may not only voice but discover methods of procedure that will right wrongs that cry to heaven for redress.

Under the leadership of the Congo Reform Association, of which Dr. G. Stanley Hall of Clark University, Worcester, Mass., is chairman, I understand that the attention of Congress at its coming session will be called to this matter. Our committee will stand ready to aid them as far as it lies in their power. I need scarcely add that this committee has no further connection with the Congo Reform Association than that of profound sympathy with its object to seek "international action with a view to full disclosure of conditions in the Congo State and authoritative adjudication of the issues to which these conditions are related."

As I write these lines the tragic and humiliating story of the outburst of race hatred comes from Atlanta. For a moment my pen falters in calling attention to the story of cruelty and wrong in other lands while confronted by such conditions under our own flag. It is indeed here at home that the churches and all the forces of righteousness must awaken with new zeal to the need of protecting and uplifting the degraded, weak and ignorant and restraining lawless forces. But if there is a responsibility upon us as regards these wretched fellow human beings in Africa, I know that, with all the cares and problems that press upon your mind and heart this cry of an oppressed and helpless people will not be disregarded.

In conveying to you what I have reason to believe is the feeling that is at the heart of our American Protestant Christianity in the matter brought to your attention, I beg the privilege of expressing my joy and admiration over the magnificent leadership you have been permitted to give in your exalted station in advancing the interests of peace and righteousness at home and abroad.

Respectfully yours,

(Signed.) E. B. SANFORD,
Secretary.

Early in November a pamphlet was sent from our office to every member of Congress, containing the resolutions adopted by the Inter-Church Conference, and by other Protestant Church bodies, with the letter sent out by the fifty Protestant evangelical missionaries, from the United States, Great Britain, Canada, Germany, Sweden, Norway and Denmark, working on the Congo, at a meeting held at Kinchassa, Stanley Pool, January

11,1906. This letter closed with these words, 'We have no object in view but that of the interests of humanity and the desire that the natives shall not be caused to disappear off the face of the earth. And so we would utter our solemn protest against the terrible state of affairs still existing in the Congo State, and we appeal in the name of justice, liberty and humanity to those who value these blessings to help, in every lawful way, to secure them for all the Congo peoples. Trusting in Almighty God, we send forth this, our protest and appeal.' "

In response to a request from the Congo Association I went over to Boston to attend a meeting of their Executive Committee. I found a somewhat discouraged group of men wondering where they could find the funds to cancel a deficit of about five thousand dollars. In this matter I could not offer relief but gave as my opinion that further propaganda to enlist public attention and sympathy was unnecessary. It was our duty to place the responsibility upon the President and the Congress of the United States. When asked if I would go to Washington I assured them that with the consent of our Executive Committee I should be glad to do so.

A few days later I wrote to the secretary of the Congo Association, asking if the Rev. H. M. Barbour, D.D., could at once meet me in Washington. Dr. Barbour as Secretary of the Baptist Foreign Missionary Society had visited the mission stations they were sustaining in the Congo Basin, and had learned of the conditions existing there from missionaries and some of the wretched victims. He was a foremost leader in taking up the agitation, started in England, through the organization of

the Congo Association. Dr. Barbour was accompanied by Dr. Johnson whom I had last met in Chattanooga. They arranged to see Senator Lodge, Chairman of the Senate Committee on Foreign Relations while I was asked to call upon the President. My reception at the White House, as always, was most courteous and pleasant. Mr. Roosevelt talked over the situation in his earnest, frank way, and was especially interested in the printed leaflet that gave the action of denominational bodies, as well as that of the Inter-Church Conference on Federation. On the afternoon of the day I met the President, with Drs. Barbour and Johnson, an hour was spent with Senator Lodge.

In my report at Philadelphia (Dec. 3, 1908), I was able to say that—"Within a week after these interviews a resolution was introduced in the Senate and adopted by a unanimous non-partisan vote that requested the President to take such steps as he might deem wise in coöperating with or in aid of any of the powers signatory of the treaty of Berlin, for the amelioration of the condition of the inhabitants of the basin of the Congo if inquiry revealed the truth of alleged cruelty.

I need not repeat a familiar story. King Leopold did not wait for further inquiry. The Washington lobby which he had supported at large expense went out of business and negotiations were opened that transferred the care of the Congo to the Legislative Chamber of Belgium. The conditions under which this transfer was made while not altogether satisfactory, lifted intolerable burdens from the oppressed and wretched millions dwelling in the basin of the Congo River.

I shall always recall with peculiar interest the "Race

Track Gambling Campaign" that closed the gates of the great racing enclosures in the vicinity of New York City at a loss to their owners of millions of dollars.

The story of the opening of this campaign, in brief is as follows: Coming down from my home on Washington Heights one morning in the autumn of 1906, I picked up in the subway a *Journal* that a passenger had left in the seat by my side. My eye caught an item stating that Mr. Jerome, the City Attorney purposed to introduce a bill into the New York Legislature making betting within the race track gates—what it was outside—a penal act and not simply a misdemeanor. Here was another responsibility placed upon us by the Inter-Church Conference by its resolution calling attention to the need of united action in meeting the iniquities of gambling. I at once got into communication with Mr. Jerome and a few days later he came up to the Bible House and had a heart to heart talk with a group of influential pastors and members of our Executive Committee whom I had invited to meet him. He expressed the wish that we should look after the matter and it was decided to ask the New York State Federation to take the leadership. My connection with this organization made it possible for me to render secretarial help. Charles Evans Hughes, still an honored member of our Executive Board, had just entered upon his duties as Governor of the great Empire State. In reply to a letter sent to him he expressed the opinion that the duty of calling the attention of the public to the race track evils and the violation of the Constitution of the State, under what was known as the "Percy Grey" law, was our responsibility. After

preparing a leaflet[1] stating concisely the facts in the case I brought it to the attention of Dr. M. E. Dwight with whom I was in almost daily consultation. He thought that it ought to have a wide circulation and be placed in the hands of every pastor in the State. Our treasury was empty. Dr. Dwight asked me what it would cost to print the leaflet and send it out as suggested. I could not see how it could have wide distribution at an expense of much less than five hundred dollars. In his quiet way he simply said, "Have it printed and mailed as soon as possible from the office and send the bills to me." This was not the only case in which his generous hand aided us.

It was a new experience that opened to me in the days I spent in Albany looking after this race track bill. Suffice it to say that it was not reported out of committee before the legislature adjourned. But the end was not yet. The following winter, the New York City Federation of Churches, in connection with our National Committee and the State Federation, aided by several influential Civic Bodies took up the matter. Dr. Walter Laidlaw was put at the head of this campaign and with great executive energy and ability led these strong forces. Governor Hughes had watched the progress of this battle with deep interest. At the opportune moment he took the place of leadership in the historic campaign that ended in victory, and the discomforture of the millionaires who sustained the entrenched forces of political power, that were back of the selfish financial interests that were endangered.

One episode in this victorious campaign I shall never

[1]See page 488.

forget. Public excitement was running high when a hearing was called that packed the Assembly Hall of the Legislature in the great Albany Capitol Building. Standing room on the floor and in the galleries was at a premium. My seat was near that of the elder Keene and young Mr. Whitney. Dr. Laidlaw had marshalled the forces of righteousness in the most effective way. Dr. Nehemiah Boynton, pastor of the Clinton Avenue Congregational Church, Brooklyn, came forward to speak in behalf of the Christian sentiment of the State. Those who knew him anticipated a rich treat in his statement of the matter in hand. They were not disappointed. He opened his remarks with an eloquent panegtric of the good horse. Mr. Keene, Mr. Whitney, Mr. Belmont and other members of the racing fraternity smiled approvingly. Before he concluded his address, however, he faced a sober audience as he depicted the ruined lives, desolated homes and financial losses that were the direct result of race track gambling. The most dramatic moment of this "hearing" came, when the messenger from the Roman Catholic Diocese of New York, read a letter from Archbishop—now Cardinal Farley, supporting the bill in the interest of good morals. The Senators and members of the Legislature, connected with the Roman Catholic Church, showed by the expression upon their faces that they were bitterly disappointed with the tenor of this message that arrayed all the Christian forces of the State against the iniquity they were seeking to keep from destruction.

In 1907 there came to our office the following letter disclosing the world wide interest felt in our work.

Shanghai, China, May 7, 1907.

To the Executive Committee of the Inter-Church Conference on Federation.

Dear Brethren: Your letter of February 13th has been presented to the China Centenary Missionary Conference, in session at Shanghai. We have been instructed to reply to your welcome message. In so doing, we desire to thank you most heartily for your appreciation of our work, for the sympathy which prompted your letter, and for your desires and prayers for our success. In the first hundred years of our work in China the Lord has done great things for us. The early missionaries hoped for one thousand converts after a century—and they were men of faith; but to-day we report more than 175,000 communicants, with certainly 500,000 adherents. Beyond this Christianity has already proved itself a leavening power in the national life of China. No one knows how much of the new spirit is due directly to missionary efforts, but we are sure that all of the uplifting influences now manifesting themselves are from the Spirit of God, and we give thanks. Stirring as the past has been, its greatest interest is in the astounding promise it gives for the future. The tasks before us are tremendous and immediate.

Within half a generation, it is possible for Christianity to be established as the most decisive force in Chinese affairs. To this task we propose to set ourselves with renewed devotion and a new sense of its urgency. In this emergency we require the backing and coöperation of Christendom. Your prayers, your fellowship, your efforts, united and forceful as never before, are a source of profound gratitude on our part. It is not less im-

portant that we, on the far-flung battle line, shall be one in spirit and aim, and that we shall coöperate in our common work. This has already led to union or combination in educational work, increasing economy of working force by division of labor, and frequent consultation in our plans. At the present conference, Protestant missionaries, representing many countries and many branches of the Church of Christ, have come to a new realization of our unity, and we have given definite expression to a common desire and hope that in China we shall not perpetuate our Occidental distinctions; and we have expressed our definite purpose to plant one Church, in which all disciples may have a common fellowship of joy and service. We have taken action which will soon result in organic union between Churches having a common policy. And we have planned for a federation of all Christians in the empire. In these deliberations we have been conscious of divine guidance, without which all our plans must fail. Please accept, on behalf of this conference, this expression of sympathy with your committee, as you undertake a work similar in many respects to that on which we are entering here.

In prayerful dependence on our common Master and Saviour, we remain yours in His name,

WILLIAM BANISTER,
IMANUEL GENAHR,
CHARLES E. EWING,
Committee on Communications.

From the time of the founding of the National Federation of Churches we had been in very pleasant fraternal correspondence with the Free Church Council of England and Wales. At their request, from year to

year, I made a report of the progress of our work that was published in their "Year Book." Like courtesies brought us into close touch with the "Standing Committee of Coöperating Churches in Japan."

In 1906 the Rev. R. G. Boville began the national supervision work of the Vacation Bible Schools that are now so active and potent a force for good. Dr. Boville's office was next to my own in the Bible House and it was a disappointment to me that the plans which at one time promised to make this work a department of our Federal Council activities were finally abandoned.

The year 1907 was memorable in the beginning of plans that expressed the unity of the Church in temperance principles and in her aggressive temperance work. At a meeting held in Pittsburgh in January the representatives of sixteen denominations adopted a "Basis of Agreement," which at a later date was brought to the attention of the Federal Council and resulted in a meeting in Philadelphia that created the present Council Commission on Temperance.

The "Immigration Problem," was taken up by the Executive Committee in an investigation through extended correspondence, that secured helpful information regarding methods employed in many communities to reach the foreign population in towns and cities by federated effort. In a series of recommendations regarding this work it was suggested, "that the question of the relation of the Federal Council to this work be brought to the attention of the Secretaries of the Home Boards and that they be asked to coöperate as an Advisory Committee in the discussion of plans and methods." The Home Mission Council was on its way to organization.

In these years (1906-07), our work came into closer relations with the Young Men and Young Women's Christian Associations. The leaders in this work, especially those connected with their National Committees, had watched with deep interest the development of plans that had culminated in the conference of 1905 and the adoption of the Plan of Federation that was manifesting to the world the oneness of believers in Christ and uniting the Churches in common service. Mr. John R. Mott had placed on record his testimony as to the significance of this movement. "I regard," he said, "the result achieved by the Inter-Church Conference on Federation to be the greatest and most significant accomplished by any religious gathering ever held in North American. The potentialities of the federative action taken in Carnegie Hall are limitless. If the plan is worked out with the best human wisdom and with an unselfish spirit, if Jesus Christ, the great Magnet and Unifier is given His true pre-eminence, and if the council of representatives of the various bodies of Christians approach all their tasks with a sense of their need of super-human assistance, the kingdom can and will be tremendously advanced. There will be vast economies as a result of preventing over-lapping and undercutting and consequent misunderstandings, friction and ill-feeling.

"Far heavier blows will be dealt against various forms of iniquity and injustice. A much more rapid, complete and effective occupation of the field, both at home and abroad, is made practicable. A great step has been taken in the direction of presenting to an unbelieving world the mightiest and most convincing apologetic. The trans-

actions of November 15-21, 1905, will loom up larger and larger with each succeeding year."

In a booklet from the pen of Mr. Richard C. Morse so long the executive head of the International Committee of the Y. M. C. A., and now its Honorary Secretary, he refers in an interesting historical sketch to the official declaration which the Associations have made of "loyalty to the churches." From its founding the Y. M. C. A. has been true to the declaration made at the first World's Conference held in Paris in 1855, that "the Young Men's Christian Associations seek to unite those young men, who, regarding Jesus Christ as their God and Saviour, according to the Holy Scriptures, desire to be His disciples in their doctrine and in their life, and to associate their efforts for the extension of His Kingdom among young men." This basis was reaffirmed by a unanimous vote at the World's Jubilee Conference of 1905, also held in Paris.

Mr. Morse after referring to certain experiments and experiences in the history of the Y. M. C. A. work, says: "Tested in the crucible of experiment, the evangelical basis was established more firmly in the confidence of the friends of work for young men within the brotherhood and outside of it. The beloved Dr. Charles Cuthbert Hall testified that, in his opinion, 'The position of the Young Men's Christian Association is primarily owing to its strong and clear position on evangelical lines.'"

In a paragraph headed *Testimony of the Inter-Church Conference* Mr. Morse says: "The young men of the last century had no such Inter-Church action before them as an interpretation of church union sentiment. And in

any re-statement or new definition or other changes relating to the basis which the Association might deem it wise to consider, this authoritative action by the evangelical brotherhood of churches will give helpful counsel."

The "Men and Religion Movement," having its inception in the counsels of the International Committee of the Y. M. C. A. has become an abiding influence through the "Commission on Federated Movements" of the Federal Council, of which Mr. Fred B. Smith is chairman and the Rev. Roy B. Guild, D.D., secretary. Already this commission, in its linking up of local Church forces and the utilization of Association activities and appliances is solving in many communities the problem of the continuous support of "federation at the bottom." The unification and guidance of Christian life and strength in matters of common concern in our towns, and cities.

This "team work," in which the Y. M. C. A. comes into closest unity of spirit and purpose with the churches, has long been the desire of my heart and prayers.

When William E. Dodge, rested from earthly labors his gifted daughter, Miss Grace H. Dodge, with consecrated fidelity took upon her heart the work in many directions that had been supported by her father. As he had been a leader in founding the Y. M. C. A. in the United States, she became a founder and leader of the Young Women's Christian Association work.

In the summer of 1906 I received a letter from Miss Dodge, in which, as President of the National Committee, she raised the question if it might not be wise and possible to make the test of fellowship in the Federal Council the test of membership in the Y. W. C. A. Action

followed to this effect. In December, 1906, the two National Committees that had been interested in work for Young Women, having happily come together elected Miss Dodge as their President. The Executive Committee of the Inter-Church Conference on Federation sent a greeting to their First Convention held in New York. As the bearer of this message I was asked to make an address, in which I said, "The tie that binds you to the churches is not one of simple good will and sentimental expression. In a very real and practical way it is your mission to carry forward certain institutional activities in the name of the Master and in behalf of the churches. It is this fact that gives you a right to look for active support and coöperation on the part of the Churches. The vital relation in which you stand to them makes evident a responsibility that will, I trust, find such recognition, in the action you here ratify, that there will be the clearest possible expression.

"Loyalty to Christ is rooted in the great essential truths of revelation disclosed in the Incarnation Atoning Grace and glorious Resurrection of our Divine Lord and Redeemer. These are the realities of faith that form the bond of unity that is drawing believers closer together in the recognition of their oneness in Christ, this faith holds to the Gospel of the Son of God as the supreme remedy for all ills. To bring this Gospel to every creature is the chief duty of discipleship that, in the fellowship of the Church, is called to spiritual service. That service touches the life that now is, and the life that is to come. So many sided is this ministration, spiritual ethical, intellectual and physical, that of necessity it must be specialized in its organized activities.

"Upon you, Christian women of these United States of America, has been placed a task both noble and holy in its spirit and purpose. I need not speak further of your most important and special mission. The letter I have read outlines, in brief, your work and refers to the need of your activities growing out of the complex relations of society and business life as it has developed in these recent years.

"Your thought of helpfulness and love in this field of ministration knows no limit. In its purpose and desire it extends a welcome to every young woman who needs the help and associations that absence from home would otherwise leave in loneliness and possible peril.

"Surely a work like this cannot languish for lack of the resources that are required to make it strong and effective. Important as other matters are, the Young Woman's Christian Association does not emphasize as its primary mission and obligation the meeting of social or physical needs. It is a ministration from the heart of Christ. As such it has its initiative and continuous impulse from the thought of those who desire to render all their service in the name that is above every name. Recognizing your personal loyalty to Christ and His Church I stand in this presence confident that I express your conviction that the work placed in your hands should be administered in the closest possible relations to the Church of Christ in America. God grant that in the deliberations and action of this historic conference you may be so led by His Holy Spirit that your special mission may be wonderfully advanced, and the Person and Work of your Divine Redeemer exalted in the thought and faith of the world which he died to redeem."

CHAPTER XV.

Organization of the Federal Council Completed; Philadelphia, December 2-8, 1908.

At an early date an invitation came from the Churches of Philadelphia to hold the Council Meeting of 1908 in that city. No longer could it be called a Conference or Convention without official authority. One after another the Constituent Bodies represented in the Conference of 1905, had through their highest national conventions and judicatories ratified and adopted the Plan of Federation that was now the Constitution of the Federal Council of the Churches of Christ in America. Of the thirty denominational Bodies sending delegates to the Inter-Church Conference in New York, all but the Protestant Episcopal Church were officially linked in the fellowship of the Council. Those who enjoyed the hospitalities of the "City of Brotherly Love," during the sessions of the first meeting of the Council will ever bear testimony to the delightful welcome that awaited them and the care taken in looking after the details of arrangement that add so much to the enjoyment of a great national gathering. For this gracious hospitality and the completeness with which every need was anticipated Dr. Roberts and his committees deserve entire thanks. The National office and the Executive Commmittee were altogether relieved of care. The details of correspondence and the arrangement of the program were in my hands. But this work was small compared with the arrangements

for the Conference of 1905. The chief responsibility of the Executive Committee was the choice of committees and especially the selection of the men who should act as their chairman.

A large number of the delegates to the conference in New York had been chosen to represent their denomination in the first meeting of the Council. As these delegates began to gather in the lobby of Witherspoon Hall on Wednesday (December 2) there were many cordial greetings that recalled the friendships formed in New York, three years previous. It was an hour of unity in thought and spirit in which the members of many folds gathered in one flock.

The scene in Music Hall on Wednesday evening, when the Federal Council opened with a session of welcome, was an inspiring one. The anthem and musical service of the hour was led by a choir of a thousand voices. These singers were seated upon the platform and with different colored gowns were so arranged that they formed a perfect picture of an immense cross.

The Presiding Officer, Dr. Roberts, gave an address on the "Character, Purpose and Spirit of the Council." In closing he said, "The American Christian Churches, which meet in Council at this time, in this historic city, seek to make evident certain facts:

"1. The fact of the substantial unity of the Christian Churches of the Nation.

"2. The fact that the churches realize the need for coöperation, as churches, for the moral and spiritual welfare of the nation and of the world. A new order of things is beginning, an order in which individuals shall do more and not less, in which voluntary service shall

secure more valuable results than in the past, because both individuals and the denominations shall concentrate the resources and energies of all, in an increasingly systematic, and united endeavor for the winning of the nation and the world for Christ.

"3. The third fact is that the Council witnesses to the truth that the only enduring hope for the salvation, progress and perfection of mankind, in this and all lands, is to be found in faith in and obedience to Jesus Christ as the divine Saviour. He is the head of that Church Universal which is His body, and to it in all its members He has intrusted the Gospel of the redeeming grace of God.

"Christ and His Church, how close each is to the other, how the life of the Churches' Head stirs in all His members, the source of comfort, strength and an undying hope. And the spirit of this Council is the spirit of steadfast faith in Him who is the author and finisher of our salvation.

"Immediately after one of the fiercest battles of the Civil War a chaplain of one of the Federal regiments passed over the field of conflict in the performance of his duty. He noticed among the prostrate bodies one which moved, and quickly was at the side of a dying soldier. Recognizing that the man had not long to live, he at once proceeded to administer, but in rather a formal manner, the consolations of religion. Kneeling at the man's side, he asked him to what church he belonged, and the surprising answer came. 'The Church which God hath purchased with His own blood.' 'Oh, but that is not what I mean,' said the minister, 'What is your belief?' The mortally wounded disciple replied, 'I know

whom I have believed and am persuaded that he is able to keep that which I have committed unto Him against that day.' 'Oh,' said the chaplain, 'but you do not understand me,—what is your persuasion?' The answer came from lips which were quivering in the article of death, 'I am persuaded that neither death nor life shall be able to separate us from the love of God which is in Christ Jesus our Lord,' and with these words the soldier passed into the presence of Him who is the Saviour of all them that believe in Him.

"The Lord who comforted the dying one upon the field of national battle is present with us in this Council. We are of the Church that God ransomed with precious blood. We are of the number of those who are assured that they know in whom they have believed. We are persuaded that nothing can separate us from the love of God which is in Christ Jesus. As we gird ourselves then for Christian service upon that spiritual battlefield whose issues affect the destinies not only of men but of the universe, let us by faith clasp the hand of Him by whom we can be strengthened to do all things; let ours be more practical sympathy with His gracious purposes for man and the universe, let us seek to realize in word and act that true fellowship which gives force to the words, 'Now ye are the body of Christ and members in particular.' One in Christ may we be one in work for Christ."

Thursday morning was taken up with the consideration of reports of the Executive Committee that had cared for the national work since 1905. Meanwhile the Committee on Nominations had been holding an important meeting. The Presbyterian Church for six years, in the person of

Dr. William H. Roberts, had given honored leadership in the service he had rendered as chairman of the Executive Committee, and Permanent President of the Inter-Church Conference of 1905. There was unanimity of feeling that the responsibility and honor of the first presidency of the Federal Council should be given to the great Methodist fellowship representing in its national constituency much the largest membership of the denominational Bodies in the Council. Naturally the thought of the Nominating Committee turned to Bishop E. R. Hendrix of Kansas City, Missouri, whose admirable leadership of the Business Committee of Forty, in the Conference of 1905, had gained him wide recognition and gratitude. Judge Ingraham of New York, a delegate of the M. E. Church, brought forward his name, and with the unanimous approval of the committee and by a vote in which the delegates rose and stood, Bishop Hendrix, without an opposing vote, was elected President of the Federal Council Church of the Churches of Christ in America.

Dr. Roberts in felicitous words gave a message of welcome. In part he said, "Bishop Hendrix, it gives me great pleasure to take you by the hand, as the President elect of this Council. You and I have worked together for years in bringing about the consummation which has been reached in this city of Philadelphia. ....There was a church in the days of old before which an open door was set, and it bore the name of Philadelphia, and we here in this city of Philadelphia, set before you, as the leader of the Council, an open door for coöperation in Christian work in this great Republic, which should be the beginning of the thorough Christian-

ization of the whole land. The love of the world which is in the heart of Christ is in the heart of the churches here represented, and may all that is done by us conserve every true interest of man, hastening the coming of the day when not only in the United States but throughout the world, Jesus Christ shall be enthroned Lord of all.

"Permit me, as I withdraw from the office of Acting President, in which I have been privileged by the suffrages of my brethren, to say to you that I know that you will receive the same hearty support which has been a blessing in all the work which I have endeavored to perform, and that we are certain to go forward hand to hand and heart to heart in the endeavor to build up into fullness of manifestation the unity of the churches in Christ Jesus and in the work of the Kingdom of God.

"May God bless your Presidency abundantly to the welfare of the churches, and through the churches, to the welfare of our land and of the world. I hand you this gavel as the symbol of your authority."

Bishop Hendrix, in his eloquent response said:

"I count it a very suggestive historical parallel that we meet in this goodly city of Philadelphia, where the Liberty Bell rang out with the inscription upon it, 'Proclaim liberty through all the land and to the inhabitants thereof,' and where our forefathers gathered together to form an independent country rather than a nation as they declared their independence of Great Britain. Here, too, was that other great historic meeting when those severed colonies, becoming states, in this great city formed their federal union, which God has so wonderfully blessed for more than a century. I count it a very

interesting historic parallel, my brethren, that in Philadelphia there has been already formed, registered and shaped, in large measure, the Federal Union, not of thirteen separate states, feeble in resources and weak in population, but the Federal Union of thirty-three great Christian Churches, aggregating in number of communicants nearly eighteen millions,—six times the original number of souls gathered together in our American Union more than a hundred years ago. ....

"The very tendency of our Protestant faith as it proclaims liberty is to develop manhood; it is not to take away faculty, it is to complete faculty and so in this great nation of self-reliant, manly, devout men, there has been formed a federal power that commands the respect of the world. What has made this possible?

"A voice came to this very city from the White House during the dark and bloody days of the country, came from the heart of one who afterwards became known as our first martyred President, when he said: 'God bless all the churches and blessed be God that in this time of peril giveth us the churches.' That voice was heard in Philadelphia first as the thanksgiving came from the heart of the President for devout men who held up his hands amid his great responsibilities.

"My brethren, this great Federal Union of Churches is to be of value and signifiance in our land as it helps to make men, as everywhere it bids men stand on their feet, as it preaches the manliness of Christ, the 'strong Son of God,' and thus helps to make this great nation mighty in coöperation, having that large catholicity that always belongs to culture and to a devout spirit. Thank God, in this assembly to-day the nation through its repre-

sentative Churches sees eye to eye. No longer any North, no longer any South, but one United Nation, one flag over all. Let it be ours to sustain that flag and to see to it that wherever that flag goes our holy religion goes, in every part of the world.

"I had a talk with our President in the White House some months ago, inviting him, on behalf of the committee of which I was the chairman, to be present last evening and give an address. He said, 'I have followed the proceedings of that Inter-Church Federation work with intensest interest. Nothing would forbid my presence except that Congress assembles at a time when it will be impossible for me to come? The President receiving a little pamphlet, that gave an account of the work done before, an address that had grown out of its proceedings, showing the work of the Inter-Church Federation Conference and its results, as he glanced over its pages, said, 'Yes, I have read that with deep interest, and it is with the consciousness that here are gathered the representatives of Protestant Christianity that will make it easier for any President the better to administer the affairs of this great nation.'

"My honored predecessor and brother, who in these years as yoke fellow I have learned both to admire and love, as I take this gavel from your hand I beg that a double portion of the spirit of wisdom and wide statesmanship that has rested upon our President for the last three years may never be lacking in any of his successors."

The outstanding action and influence of this great Council meeting gathers about the committee reports and the appended resolutions that came before the Council

for discussion and adoption. I take them up in the order in which they were received. The report on "Coöperation in Foreign Missions" was presented by the Rev. James L. Barton, D.D., of Boston, secretary of the A. B. C. F. M. The churches of Christ in our country owe a large debt of gratitude to Dr. Barton for the masterly reports in which at Philadelphia, Chicago, and in annual meetings of the Executive Committee of the Council, he has summarized the federated work of the Churches on the foreign field. The following recommendations were adopted after a helpful discussion.

"1. That the practical effective efforts at coöperation abroad, have the hearty and even enthusiastic support of this Federal Council of the Churches of Christ in America.

"2. That home organizations and churches promote in every possible way the development of this movement.

"3. That we favor the closest possible federation of all Christian Churches in Foreign Mission fields.

"4. That we express our approval of union educational institutions in mission countries wherever practicable, in which teachers and students of various denominations shall have equal privileges and opportunities.

"5. That we commend the efforts made to provide an interdenominational vernacular Christian literature of wide scope for the people of all mission fields."

The Rev. E. Tallmadge Root, of Boston who, as field secretary of the Massachusetts and Rhode Island Federations has had a more intimate acquaintance with State and local work than any other man in the country, presented the report on State Federations. He gave a concise outline of the work that had been undertaken by

sixteen State Federations or commissions.[1] Mr. Root pointed out very clearly the need of executive leadership supported by the Churches, if either the State or local work was to carry out a vital and helpful program of coöperative service, the recommendations approved by the Council requested that "the several denominations affiliated in the Federal Council, either formally recommend, or at least authorize, their constituent bodies, in the several States, to enter into coöperation and federation with the constituencies of other denominations in their States, for the more efficient extension of the Kingdom of Christ, and the fuller expression of His Spirit among His disciples. This action and approval seems desirable so that the State Federations may be recognized as orderly and authorized expressions of comity and coöperation, known and approved by each denomination at its headquarters.

"The federation was to be regarded as a common meeting ground for the denominations, not a new organization; but a new point of view; not a federation; so much as the churches federated; it is not to divert energy or consume energy, so much as it is to direct the energy of the denominations, into more useful channels and more promising fields, and thereby save energy and make it more productive of good and specially it is to make churches and Christians more efficient in their own distinctive work and to see that the whole commonwealth is so ministered to and cared for that some church

[1]Connecticut, Maine, Massachusetts, Montana, Nebraska, New Hampshire, New Jersey, New York, North Dakota, Ohio, Pennsylvania, Rhode Island, South Dakota, Utah, Vermont, Wisconsin.

or group churches, shall be responsible for every square mile."

Bishop Hendrix was the chairman on "Organization and Development." As a member of this committee I submitted a draft of recommendations that were approved and adopted by the Council. They called for the employment "of a secretarial force adequate for the prosecution of plans that might be a constant and effective source of help and encouragement in organizing State and Local Federations, and give efficient aid in work, having for its aim the unifying of religious forces in the advancement of great movements that 'concern Christians of every name and demand their concerted action, if the church is to lead effectively in the conquest of the world for Christ.'"

It was recommended "that in addition to the equipment of the central office in the city of New York, the Executive Committee be authorized as rapidly as funds will permit, to provide for a district superintendence that will establish at least four offices in strategic centers of population representing different sections of the country."

In many ways the need of coöperation in Home Mission work loomed up as one of the most important matters that would come before the Council. Whose voice and pen could best illustrate this great need? The chosen man for this duty the Rev. Edgar P. Hill, D.D., of Chicago, fulfilled the responsibility in a splendid way! Dr. Hill in his long pastorate in Portland, Oregon, before entering on his work as professor of Applied Christianity in McCormick Theological Seminary, Chicago, had gained wide knowledge of conditions in the more distinc-

tive Home Mission States. He knew the need, appreciated the difficulties and deplored the lack of coöperation and the denominational rivalries that wasted both men and resources in the haphazard overlooking and overlapping policies that were the result of a divided Protestant denominationalism. As chairman of the committee on Coöperation in Home Missions, Dr. Hill struck a clarion note of advance that has since been nobly responded to. The recommendations approved by the Council placed the Churches in a new alignment of forces that has revolutionized the denominational plans and methods of evangelization.

"In view," said this report, "of conditions that confront our common cause; of the necessity of coöperative action in extending the Lord's kingdom, and of our desire to cultivate, that unity of the spirit for which the Master prayed, be it resolved:

"1. That this Federal Council expresses its profound conviction that the time has come for the various denominations here represented to come together in frank, fraternal conference to consider their common interests in the extension of the Lord's Kingdom, especially as they pertain to the cause of Home Missions in urban and rural districts in order that financial wastefulness may be stopped, unseemly rivalry eliminated and earnest coöperation secured in carrying on the work of evangelization.

"2. That in general Home Mission work throughout the land, interdenominational commissions or State Federations be formed, for the purpose of investigation, advice and the formulation of plans for coöperating in the extension of God's Kingdom in order that over-churched

communities may be relieved, unchurched communities supplied, and the cause of Christ find a new place of honor in the hearts of men.

"3. That we hail with gratitude the organization of a Home Missions Council representing the principal Home Mission organizations of the United States for the purpose of more effective service.

"4. That in the various cities where mission work is being carried on, conferences between the different evangelizing agencies be called, such as that held in Chicago during the past year, and that special consideration be given to the matter of federative action as regards work in congested districts, among foreigners and in sections where new church organizations may be contemplated.

"5. That a committee consisting of representatives of the Home Mission Council be requested to join the Executive Committee of this Federal Council in issuing an appeal to the seventeen million constituents in the fellowship of the two councils, setting forth in succint form the reasons for coöperation in Home Mission work. That this joint committee be requested to aid in arrangements for the holding of mass meetings in the strategic centers and to take such other action as they may deem expedient in the interests of federated Home Mission work."

The response given to this clarion note of advance will appear later on.[1]

On Friday morning Dr. F. M. North presented the report of the "Committee on the Church and Modern Industry." Now the "Commission on the Church and Social Service." It was an epoch-making deliverance that

[1]See page 511.

was received with profound attention and unanimously approved. The Rev. Charles Stelzle, who had been invited to address the Council because of his wide experience in social service among laboring men in introducing his message said, "The statement presented by Dr. North is the greatest paper on this subject that I have ever heard or read, and if I can say to the workmen of America that the Federal Council really means it, it will be the biggest thing that I can say or that I have ever yet said."

In the discussion that followed the reading of the report President George C. Bates, of Bates College, Lewiston, Me., said: "I rejoice that the great, predominant, startling problem of practical Christianity to-day is getting its emphasis. The great, the conspicuous, the alarming, the almost paralyzing failure of the Church to carry the Gospel of love, hope and salvation to men who work with their hands, is the darkest, the most threatening, the most disastrous feature presented in what we call the Christianity of to-day. No one will dispute the fact. Is there an estrangement between the Church and the working people? We know there is such an estrangement. When I go to church on Sunday morning do I find my neighbors, the working men, going along with me and pressing into the house of God? No; I see them congregating in the common, upon the park, going off upon excursions upon the railroad trains or electrics. And what of the attitude of the Church? Are our hearts thrilled? Are we aroused as if by lightning from heaven as we witness these facts, or are we indifferent. Men, brethren, we are called upon to act." And the Council did act. The Church of Christ in America put itself

through its chosen representatives on record. It pointed, with no uncertain words, to the path along which the Church is to lead the way to victorious service and the evangelization of the nation. With united voice the Council emphasized and strengthened a message that national denominational Assemblies had already sent out to the world.[1]

Mr. W. N. Hartshorn of Boston for the Committee on "Religious Instruction through the Sunday School," gave an interesting report. Among the appended resolutions were these, "That the Sunday School is a very important Bible Studying and teaching service of the Church. Its purpose is to teach religious truth through the Bible—to lead the pupils to accept Jesus Christ as their Saviour —then to church membership, then the formation and development of Christian character, resulting in their entrance into the activities of the Church."

Calling special attention to the need of trained and equipped teachers, it rejoiced "that forty-two theological seminaries in America were giving some time each year to the training of their students for the Sunday school department of church work.

"As 'the most productive enterprise and the finest asset in the possession of the Church' it was its greatest missionary and temperance teaching organization, and in many ways the Sunday school forces of the world were the highest expression in action of the declared purpose of the Federal Council of the Churches of Christ in America."

The report on "Sabbath Observance" was given by a beloved leader among the Disciples and a long time pastor

[1]See page 493.

in Washington, D. C.; the Rev. F. D. Power, D.D. The following recommendations were unanimously approved

"1. It is the sense of the Council that a new and stronger emphasis should be given in the pulpit, the Sunday school and the home to the Scriptural Observance of the first day of the week as the sacred day, the home day, the rest day for every man, woman, and child.

"2. That all encroachments upon the claims and sanctities of the Lord's Day should be stoutly resisted through the press, by the Lord's Day associations and alliances, and by such legislation as may be secured to protect and preserve this bulwark of our American Christianity.

"3. That we rejoice in the prospect of unity of action among the various organizations striving in America for the preservation of the Lord's Day as a day of rest and worship."

The chairman of the Committee on Temperance, Bishop Luther B. Wilson of the Methodist Episcopal Church, presented an able report which affirmed "that in no other movement had the solidarity of the Christian Church yielded more significant results. The time was ripe for action, the church must exercise her function of leadership. She must not temporize, must not hesitate, must not compromise. Here is the opportunity for bringing to a speedy end the giant wrong that has outlived its day, this wrong whose continuance is an indictment against our mind or our conscience. Love and hate are complemental forces. If we love God we must hate that which opposes Him. If we love man we must hate those evils which work his wretchedness. If we love and are loyal to the Christ who died for man's redemption,

then we must set ourselves resolutely and unreservedly against the legalized traffic in strong drink.

"Let pulpit and pew unite. Let all Christian Churches of the land give themselves to this holy crusade, and it shall come right speedily that in respect of this evil, our land shall have a stainless flag, and the Church shall sing the triumph song for the achievement of such a moral victory as no century has ever yet beheld."

Dr. George U. Wenner, an honored leader in the General Synod of the Lutheran Church, again restated the favorable action taken by the Inter-Church Conference on Federation in 1905, regarding "Week Day Instruction in Religion," and gave a helpful historical resumé of the American situation and the work of the Parochial schools of the Roman Catholic, Lutheran and Moravian Churches.

The following resolutions were adopted:

1. That there can be no true and complete education without religion; to provide adequate religious instruction for their children is the duty of the churches, a primal and imperative duty.

2. That the hour at Sunday school, the religious exercises of the public school and the ethical instruction of the public school, through the personal influence of the great body of religious public school teachers, do not meet the requirements of "adequate religious instruction."

3. That to provide religious instruction for their children is not only the duty of the churches it is their inherent right. But it is the duty of parents to give instruction to their children, and this right should be fully recognized by the state in its arrangement of the course of school studies, which right also called for more time

during the week-day to be given to religious instruction in the homes and churches of our land.

4. That we note with decided approval the measures which have been adopted in various sections by which provision is being made by school authorities to enlarge the opportunity of parents and the churches to give systematic week-day religious instruction to children.

5. That this Federal Council appeals to the churches of America, to all ecclesiastical bodies, to the religious and secular press, to the educational boards of the Church and the State, to private individual institutions, to all fathers and mothers, to all who desire that the children of this land may be brought up in the fear of God, and the love of His truth, to exercise their right and responsibility as citizens in promoting the religious instruction of the young.

6. We hereby invite the National Educational Association and the Religious Education Association to appoint committees to confer with the committee of this body to be appointed by its Executive Committee, made up of at least one member from each of the constituent bodies of this Council for the full consideration of ways and means to promote week-day instruction, the committee of this Council to report to the Executive Committee, and at the next meeting of the Federal Council.[1]

The report on "International Relations" presented by an eminent Methodist layman, Judge Henry Wade Rogers, proved in many ways a historic document. Its concise and lucid historical statement confirmed the statement that international law not only originated with Christian States, but in its subsequent development and elaboration was largely the result of the influence of the

[1]See page 503.

Christian religion upon human conduct. "The high moral standard, the justice and the humanity, which underlie international law, had their source in the religion of Jesus Christ." After reading the recommendations appended to the report, Judge Rogers said, "This pronouncement which the Federal Council of the Churches of Christ in America makes here to-day on this subject will make plain to all mankind that the churches of America are not indifferent to the effort now being made in all countries to abolish war and to put a stop to the increasing expenditures for armaments. It will make known to the world that in this great ethical movement of the age the churches summon their membership to the duty which now rests upon this generation of men to enthrone justice throughout the world between nation and nation, even as the earlier generations established it as between man and man."

The Council without a dissenting voice placed itself on record in these words:

"1. It declares its conviction that war is evil and that Christian nations should determine by obligatory arbitration the international differences which cannot be settled by diplomacy. For Christian States in the Twentieth Century to refuse to arbitrate and to insist on war will be to bring reproach on the Christian name.

"2. It favors the creation of the International Court of Arbitral Justice proposed by the Second Hague Conference, and hopes that the Government of the United States will promote its establishment and that at the earliest possible day.

"3. It is opposed to increase of armaments and deplores the failure of the Hague Conferences to come to an agreement upon this all important subject.

"4. It has learned with much satisfaction that the Government of the United States has recently entered into treaties of arbitration with some of the nations and it trusts that without unnecessary delay other treaties of arbitration may be made with other States. It regrets that it seemed to the contracting powers to be desirable to limit the existence of these treaties to five years and to restrict the subjects to be arbitrated to the somewhat narrow limits which the treaties define."

We also recommend the adoption of the following resolution:

"Resolved, That the Federal Council of the Churches of Christ in America makes the following recommendation to the Evangelical Churches of America represented in this body:

" 'That the Churches throughout the United States, adopting the recommendation originally made by the British Peace Society to the Churches of Great Britain, observe in each year the Sunday before Christmas as Peace Sunday.'

"And that the above action is taken in the hope that in all the world Christian Churches of whatever name will observe the same day as Peace Sunday."

Out of the action taken at this hour came the appointment of the Council's Commission on "Peace and Arbitration." When the time came to seek the aid and interest of Mr. Carnegie, this report gave to him the assurance that the Protestant Churches of America were united in the purpose to advance the great cause that held a foremost place in his thought and benefactions.

With this assurance there came his decision to endow "The Church Peace Union" with his munificent gift of

two millions of dollars. The storm of war has broken in these recent days over Europe in a fury unparalleled in all history. But the storm will pass. The Church of the living God abides. The banner lifted up at Philadelphia in the hand of Judge Rogers will once again appear in more effulgent beauty as the dark days of war give way to days of peace and the Council of the Churches, linked with the Church Peace Union, labor for the advancement of the Kingdom of the Prince of Peace.

At the Conference in New York in 1905, the Rt. Rev. William C. Doane, D.D., of the Protestant Episcopal Diocese of Albany, New York, made an earnest plea in behalf of the American home and the sanctity of the marriage relation. Bishop Doane was made chairman of the "Committee on Family Life." Illness prevented his coming to Philadelphia but he sent an excellent report. Its recommendations were unanimously approved, as follows:

"1. That it is preëminently the duty of the Church to guard and preserve the integrity and purity of the family.

"2. That we find the lowered sense of the sanctity of marriage and the consequent prevalence of divorce a threatening danger to the integrity of family life.

"3. That it is the duty of the Church to insistently proclaim the inviolability and sacredness of the marriage tie.

"4. That the Church more conscientiously enforce the Scriptural norm, regarding the remarrying of divorced persons.

"5. That this Federal Council recognizes the action of the National Divorce Congress and also of the National Bar Association as indicating a determined desire to prevent the prevalence of divorce and consequent evils.

"6. That the Council rejoices in the greatly awakened interest on the part of the churches and the public in the important campaign of education for the influencing of public opinion such as has been carried on by the Inter-Church Conference on Marriage and Divorce, believing that this is the most effectual way to meet and overcome the divorce evil, to guard the sanctity of the marriage relation, to preserve the family, and to secure the highest welfare of the State.

"7. That the Executive Committee of the Council be and hereby is authorized to enter into correspondence with the Inter-Church Conference on Marriage and Divorce, with a view to joint action in all matters connected with the preservation of the family and the Christian home."

Later on, with the hearty approval of Bishop Doane, the Inter-Church Conference on Marriage and Divorce, that had its inception in the General Convention of the Protestant Episcopal Church, through his efforts, was merged into the Federal Council "Commission on Family Life."[1]

The Council meeting of 1908, like the Conference of 1905, was a great assembly—great in its action, great in the representative character of the men who led its deliberations. As the last official session drew to a close on Tuesday morning (Dec. 8th), Bishop Hendrix asked Dr. Samuel J. Niccolls, of St. Louis, to speak the farewell words in behalf of the Council. "The Council," said Dr. Niccolls, "in which it has been our privilege to participate will soon be a memory, but I trust not altogether a memory; it will be a living inspiration to us as we go back to our several fields. Those of us who

[1]See page 508.

have a good deal to do now with memory, whose locks have been whitened by the passing years, look upon such a gathering as this with somewhat different emotions than those who stand in middle life, and have the prospect of many years of service in the Church. We can recall days that were wintry in comparison with the summery atmosphere of brotherly love we here enjoy. We can remember times when bigotry and intense denominationalism held us far apart, and when it seemed like a vain dream in those days to attain the consummation of the present hour.

Thank God, progress has been made. I do not mean to say that all bigotry and all intense sectionalism or denominationalism have passed away. They linger like those belated snow-drifts which lie upon our western mountains in June. The song of the bird is in the trees, and the flowers are blooming; the frozen drift is slowly yielding to the genial spirit in the air—its crystals are being dissolved until they join in little rivulets the laughing brook in the valley that goes on to join the river. Soon where it lay, the grass will be green and the violets and anemones bloom. So bigotry is being dissolved. God grant that the summer day of love in all its fullness may cover this land with its light and heat; that there may be growth in brotherly love, growth in holy activity, and the days of winter be forever gone by.

"We go from this place of sacred memories, I think quickened in our affection for each other. Somehow the heart of Christ that is in us each one, is beating in sympathy with the heart that is in our brother; and all we need for a more perfect union is to understand each other a little better, and to see the image of Christ each in the

other. I know of no more fitting words with which to close our gathering than those of an old hymn of sacred associations in the Church. Let us rise and with one heart and voice sing:

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

A farewell reception in the evening was given to the delegates to the Council in the Academy of Music. The addresses were followed by the presentation of the gavel used in the sessions of the Council to its honored President. The gavel was handed to Bishop Hendrix by the Rev. Edwin Heyl Delk, D.D., pastor of St. Matthew's Lutheran church, of Philadelphia, in these felicitous words: "I should like to take one precious moment of the time allotted to this reception to fulfil a slight but delightful function. I hardly know why it was appointed me to perform the pleasing service.

"First of all, I suppose, because I happened to be vice-chairman of the Reception Committee; possibly because I represent that branch of the Protestant Church which is the oldest and largest in the world and which made the first religious settlement at Philadelphia, long before Penn arrived. Our Lutheran people gave to the natives a partial translation of Luther's Catechism before Eliot's work was given to the Indians of New England. Possibly, because I happened to have been married to the great-great-granddaughter of Bishop Baylor, at whose reading of Luther's Epistle to the Galatians your own great Wesley's heart was stirred and aroused to become the founder of

the splendid organization which is represented in this Federal Council. Possibly because you have made such frequent reference to and appreciation of the fact that this Federal Council meets for the first time in this city, where you have found such delight in making reference to our old Liberty Bell and that first federation of the States, at which also a Southern man was the first President.

"I assure you, Bishop Hendrix, in the name of the Federal Council, that it gives us great pleasure to have you as our representative on this occasion, and to present to you, sir, in its name, this gavel as a token of our admiration for the wisdom, for the consideration, for the beautiful Christian spirit which you have exhibited, sir, in the conduct of this assembly. As a boy your heart, sir, as mine, for both of us were Southern born, may have bled because the cause of our fathers was not realized. We have lived to see better days and realize that in a United States there is a nobler brotherhood and future than in a dissevered nation. Whatever hurt you may have suffered then, I am sure, sir, that as the President of the Federal Council of the Churches of Christ in America, your heart has realized a choicer balm than could ever have been realized by the ideals of the men of the Southland.

"Therefore, with love, honor, and in high hope, in the name of the Federal Council, I present to you this emblem of authority and direction, wishing you God's blessing in the exercise of your important office."

Bishop Hendrix, in accepting the gavel, said in part:

"Had Benjamin Franklin lived to the middle of the last century he would have seen the two great men devel-

oped in this country in the middle of that century, men that were tall enough to be seen beyond the seas, two men, I say: one from the North, one from the South, one great as a statesman, one marvelous as a general, Abraham Lincoln and Robert E. Lee. They were the two great representative Americans of a half century ago, and they were broad as this great nation is broad. On one occasion in General Lee's presence men were denouncing the North, and that great man said:

"'Don't do that. You know there is not a day that I do not pray for the men of the North, and that during the darkest and bloodiest days of the war. And just beyond the line was that great statesman, whose heart was thrilled every time he heard "Dixie," declaring that that was the finest tune ever composed, again and again saying, "Would that we had it," until it was known all through the capital that Abraham Lincoln's favorite tune was "Dixie." On the day of Lee's surrender, when the tidings reached Washington of the close of the war and bands came around to serenade the President, our Great Heart, as he came to address the crowd, did it in the same moderate language of one who was henceforth President of the whole nation, and declared:

"'"One of the happiest results of the close of the war is: We have captured 'Dixie,' and now let us have it"'; and I venture to say that if Abraham Lincoln could have taken at that time a journey through the South no life would have been securer, no presence more welcome, and if he had gone everywhere calling for 'Dixie,' there would have been no sad days of reconstruction, there would have been no dark and bloody chasm, and this land would have united around a man great enough to have been President of the whole nation.

"Let us look to what is good in one another. Let us remember that in that marvelous English ritual which we Methodists have gotten from the Church of England, and got it really before Bishop White came to labor among you (for the oldest episcopacy in this country, as Dean Stanley pointed out, is the Methodist episcopacy), let us remember how in that ritual Roman Catholics have had their part even back to the days of Augustus; let us remember too, that it gathers up the best devotional language of all lands and all sects. In these wonderful hymns we sing, look, I beg of you, again and again at the names of the authors, and it will make your heart beat quicker. Take the mighty hymns of faith of the Presbyterian Church that you sing, and take the Baptist songs and Methodist songs. It is thus, by taking the best in one another, that we learn more and more to love one another.

"My heart beats high with joy as in this city, where was formed the great Federal Union and where was made possible our nation, there is now formed by a wonderful historic parallel the great federation of the churches. We are not here to erect an established Church for the State. Thank God we are here to establish the State and to make it strong. We are here to hold up the hands of our rulers, to make law everywhere to be respected, until the nation shall be thrilled as the songs of praise are heard from one part to another of our great land, until reverently we shall cry, 'He hath not dealt so with any nation.'

"Now, this is a long speech to make for a little bit of precious ebony and silver, but I am glad of the occasion that has given the opportunity of my bearing tribute to

this beautiful and historic and hospitable city, and to the spirit that is making us more and more an indissoluble nation, and, thank God, more and more a mighty Federal Union of the Churches of Christ in America.

"The Federal Council of the Churches of Christ in America, now formally organized, avows anew its belief in Jesus Christ as the Divine Lord and Saviour. Realizing profoundly the essential oneness in Him of the Christian churches of America, thus associated, the Council desires most earnestly to promote among you 'the spirit of fellowship, service and coöperation.' It invokes upon you the blessing of Almighty God, that in larger measure, as you meet the tasks, immediate, startling, grave, which confront you in our American life, His will may be done in and through you. We ask the aid of your supplications that in the effort, in so far as that service may fall to us, to co-ordinate the forces of the churches and to express to the world their common conviction and purpose, we may be ever directed by Him whom as the great Head of the Church we worship and obey.

"May the greater world of the present age, constantly enlarged and enriched from the resources of nature and by the energies of man, find for its redemption the larger Church, united in all its parts by its one faith in the Divine Lord and its one love for men always, everywhere, to the end that His Kingdom may come and His will be done on earth even as it is in heaven.

"When the standards of the Gospel shall have become the rule of society, His Kingdom will be here when His Spirit shall have conquered and sanctified the individual life, His will will be done. Out of the glowing heart of this new fellowship of faith, of love, of service, the Fed-

eral Council fervently appeals to the churches to search out the common ways of united and unselfish ministry, to give sway to the holy passion for saving men, to demonstrate unanswerably, in complete surrender to their one Lord, the permanent reality of this profounder sense of unity, by eager loyalty, intense, unanswering, to the mighty purpose of salvation which brought Jesus Christ to humanity and through Him is surely lifting humanity up to God."

CHAPTER XVI.

Quadrennium—1908-1912.

Years of Progress and Alignment of Forces. Annual Executive Committee Meetings at Louisville, Ky., Washington, D. C., Pittsburgh, Pa.

1909.

When the delegates to the first Council meeting in Philadelphia bade each other good bye at the close of the great farewell gathering in the Academy of Music, the Church of Christ in the United States was united as never before. The way was opened for combined official action that has been the source of increasing usefulness with the passing years.

Under the wise guidance of Mr. Alfred R. Kimball, chairman of the Committee on Maintenance, the Council adopted resolutions that pledged acceptance of an apportionment plan that has been the source of a revenue from the Constituent Bodies that has made possible the activities of service that have been undertaken by the National office and to a considerable extent worked out through the Commissions of the Council. The report of progress during the year 1909 was made at the annual meeting of the Executive Committee held at Louisville, Ky., December 7-9, 1909. It was a delightful meeting. Southern hospitality gave us a royal welcome. The committee was entertained at one of the best hotels and by

this arrangement enabled to keep in close touch and economize every moment of time. There was a full representation of the committee although we had to regret that for the first time in all the years of his chairmanship Dr. Roberts was detained at home by illness. His place was taken by Bishop Hendrix, the President of the Council. At the opening session of welcome on Tuesday evening, the Rev. E. T. Mullins, D.D., President of the Southern Baptist Theological Seminary gave the address in behalf of the Churches of Louisville. I quote its closing words,

"The spiritual forces of our times, represented by those who profess the name of Jesus Christ, have before them a vast undertaking, and we need the highest equipment for the task. We need the mood of all the great builders, because our task is essentially a constructive one. We need the imagination of the architect, because we are building a human temple with living men as stones. We need the passion of the great poet, because the divine fire alone can fuse human spirits into the unity and glory of the image of God. We need the patience of the great painter and sculptor, because the human material on which we labor is refractory and yields but slowly. We need the inspiration of the great composer, because we live essentially in a world of spiritual harmonies, and it is only as we are swayed by the eternal music that is sounding itself forever through the heart of God that we can do His work in the world. We need the sense of proportion of the landscape gardener and his skill in combining the features of a landscape into harmonious unity, because we must take human nature as it is in all ranks and con-

ditions and combine it into spiritual harmony. We need the constructive genius of the great statesman, because we are a vast people ourselves and deal with vast problems. We need education and culture, because our method of winning men is the appeal to reason and conscience. We need skill to touch human motives and the springs of human action, because we can only appeal to men through the highest there is in them. We cannot compel men by authority nor attract them by external promp and grandeur. We have but one way of making men, and that is the lure of the eternal, the fadeless splendor of righteousness, the matchless potency of love and the undying power of religion itself."

The response to this eloquent address was made by the Rev. Levi Gilbert, D.D., editor of the *Western Christian Advocate,* Cincinnati, Ohio. He said in part:

"Our Committee is meeting only what it might have expected from traditional Southern hospitality in this focal center which gathers into it the best of the North and the South, the East and the West, and we rejoice to assemble in a state which has attracted the attention of the entire Nation by its tremendous advances in temperance reform.

Not infrequently the greatest movements make the smallest noise and awaken public attention far below their proportionate importance. So is it with this Federal Council. The consolidation and unification of the Protestant forces of America is an accomplished fact and one of incalculable moment. The presence of the representatives of the Executive Committee and of the several department committees—men coming from some thirty denominations—is a direct and concrete evidence

of unity, confederation and coöperation. When, years ago, I first knew Dr. Sanford, in New Haven, and heard him talking about this scheme I said to myself: 'He's a capital good fellow, but a rather impossible idealist—too much up in the air." But, as has often happened in the past, the dream of the dreamer has become an actuality. We Protestants can now sing without any mental reservation: 'We are not divided, All one body we.' We are in reality unified and working under a signed and adopted constitution. As surely as, under the National Constitutional, forty-six states form our Republic, so surely do the various Protestant denominations now represent to the world our Protestantism. The mottoes which are used to express our country's unity, we can use with equal propriety: 'E pluribus unum,' 'United we stand, divided we fall,' 'Liberty and Union, now and forever, one and inseparable.' In this last phrase we have denominational autonomy assured while acting together in the larger movements of common interest and the common welfare of the Kingdom."

During our stay at Louisville public meetings of large interest were held in the Warren Memorial Presbyterian Church, whose pastor the Rev. Aquilla Webb, D.D., was chairman of the committee that made our visit to Louisville, one that memory recalls with special pleasure. Outside the evening exercises every hour was crowded with discussions and decisions regarding important matters of business and policies. My report noted the appointment of a Permanent Business Committee of eleven,[1] and made

[1]The members of this Committee at the time were the Rev. H. B. Grose, D.D., chairman; Bishop E. R. Hendrix, W. H. Roberts, D.D., F. M. North, D.D., R. D. Lord, D.D., E. B.

special reference to the plan of District superintendence, that looked forward to the opening of offices in the cities of Chicago and Denver. Attention was called to the organization of several local Federations in the Middle West. The president of the Omaha Federation reported forty churches federated representing eight denominations. A religious census had been taken in which many churches found scores of new families. The report concluded with these words, "The Federation is very much alive; postors encouraged; more strangers in church; churches awakened; good feeling between all denominations, Protestants, Jews and Catholics."

A letter from Dr. Roberts reported the founding of the "Inter-Church Federation of Philadelphia." About three hundred churches were enrolled in its membership. Good news came of effective work accomplished in Chicago, Los Angeles, Trenton, N. J., and other cities. In this connection I gave impressions gained while fulfilling engagements in Chicago, Baltimore, Harrisburg, Pa., Canton, Ohio, and other places.

Progress was reported in the matter of selecting a superintendent for the Central District and a nominating Committee was appointed to present a name to fill the place of superintendent of the Western District. The reports of the various Standing Committees—now called Commissions—of the Council were received. The Committee on Week-Day Instruction presented an interesting report but the most important matter that came up for consideration was brought forward by the Rev.

Sanford, D.D., Mr. Alfred R. Kimball, H. C. Herring, D.D., Adolf Schmidt, Ph. D., W. I. Haven, D.D., and Mr. L. H. Severance.

Ernest Hamlin Abbott of New York in behalf of the "Commission on the Church and Social Service."

As I entered the gate at the Grand Central Station to take the train for Louisville, I met Charles Stelzle. It was a matter of mutual surprise and congratulation when we found that we had purchased adjoining seats in the same Pullman car that gave us opportunity for a good talk together as far as Cleveland. This conversation proved helpful when we came to consider the letter sent by the Commission on the Church and Social Service. During the year Mr. Stelzle had filled his appointment by the Commission as a representative of the Federal Council to the annual meeting of the American Federation of Labor at Toronto, a meeting in which resolutions were adopted "That the Sunday before Labor Day in September, be officially designated as 'Labor Sunday,' and that the churches of America be requested to devote some part of this day to a presentation of the labor question, and that the various central and local labor bodies be requested to coöperate in every legitimate way with the ministers who thus observe Labor Sunday, seeking with them to secure as large an audience of workingmen and others as possible."

The message brought by Mr. Abbott to the Executive Committee called attention to the circumstances that led to the formation of the "Commission on the Church and Social Service," and the duty that its members felt rested upon them to gather and arrange important facts concerning social conditions and make such use of this information as will guide the Church in promoting remedies for wrong conditions. It was felt that the Commission "should serve as a clearing house of information

and as headquarters from which might issue such information or suggestion as the whole body of churches could send to their constituent denominations. In this respect it can serve as a unifying force in that kind of effort in which coöperative church action is particularly needed and particularly effective."

The Commission expressed the conviction that, "if this program were undertaken, an Executive Secretary, who could devote his whole time to the work, with a permanent office and competent assistance was absolutely essential."

On motion of Bishop Earl Cranston, of the Methodist Episcopal Church, the committee unanimously approved the formation of a Bureau of Religious and Social Service under the direction of the Commission on the Church and Social Service of the Federal Council, and requested the Home Mission Council to coöperate with the Executive Committee in the consideration of plans for the organization and support of the proposed bureau. This joint report to be made at the next meeting of the Executive Committee.

As the outcome of this action, finding that Mr. Stelzle could not give up the work that he led with great effectiveness for several years in connection with the Social Service Department of the Board of Home Missions of the Presbyterian Church, arrangements were made by which Mr. Stelzle gave part of his time as Secretary of the Federal Council Commission on the Church and Social Service. Under his direction some fruitful investigations were made, and the way prepared for larger activities. It was at this Louisville meeting that Dr. L. C. Barnes, as chairman of the Committee on Home Mis-

sions, outlined constructive plans of coöperative effort that were splendidly illustrated in action that made the following year memorable in the annals of Home Missionary work.

1910.

The Louisville conference opened up and encouraged activities that made 1910 one of strenuous and hopeful labor. The Home Mission Council had become a power for good. In its genesis chapter I had a small part that illustrates what may come out of very slight service. The story in brief is this: Late in 1903, the conviction gripped me that the time had come when the secretaries of the denominational Home Mission Boards ought to get together for close, fraternal consideration of the great interests placed in their care. For some years the secretaries of the Foreign Boards had annually met to talk over their common problems, Why not the executive leaders of the Home work? I went up to the Presbyterian building to talk over the matter with Dr. Thompson. My suggestion met his approval. When I ventured to ask him to send out an invitation for a "get together" dinner with the New York Home Mission secretaries as guests, he put up the responsibility to myself. It was a good time of the year to find the secretaries at their desks and within two days by personal visits I had secured acceptances that brought nearly all the secretaries of the Methodist Episcopal, Baptist, Reformed, Presbyterian, and Congregational Boards, having their headquarters in New York, around a table in the Aldine Club, on the evening of January 4, 1904. They had a delightful talk together and decided to meet again a year from that time. They forgot to ask me to join

them but I was satisfied and rejoiced to learn of the action led by Dr. Thompson that brought about the organization of the Home Missions Council. In its coöperative relations with the Federal Council of the Churches, it is no exaggeration to say that the whole spirit and methods of Home Missionary work in the United States have been changed, and every dollar contributed to this great cause of evangelization made more effective. Before reference is made to the further development of the "District Plan of Supervision," that was much on my thought in these days, I recall an experience that was for the time one of mingled hope and disappointment. As the work of the national office enlarged in its demands and opportunities I felt that the time had come when a younger man should be called to assume the responsibilities of the general secretaryship. At the close of this quadrennium in the history of the Council, I should be within a few months of my seventieth birthday and the strenuous labors of almost eighteen years of pioneer work with their peculiar difficulties and anxieties, had sapped my strength to such an extent that relief seemed imperative. Who should be asked to take this place of executive leadership? My thought more and more turned to John R. Mott as the man for this position of increasing responsibility. I found on informal consultation with members of the Executive Committee that they were in full accord with my opinion that Dr. Mott by reason of natural gifts that had developed under a rare experience of leadership in the national and international work of the Y. M. C. A., was admirably equipped for the responsibilities of the executive secretaryship of the Federal Council. Few men in the United States were better

known and his chairmanship of the great mission conference held in Edinburgh, and the Continuation Committee that kept its spirit alive and ready for future service, had brought him into worldwide notice as a wise leader and helper of the cause of Christian unity.

By unanimous action the Executive Committee of the Council elected Dr. Mott as General Secretary. When the letter informing him of their action came into his hands he was just about leaving for Europe to look after matters connected with the Student Volunteer Movement. Dr. Mott said that if an immediate answer was required by the committee he would be compelled to decline, what he conceived to be a high honor and great opportunity. If however, he could have further time to consider the matter he would be glad to do so. Dr. Mott, I am sure, will bear witness that if urgent letters could have decided this question, his final answer would have been an affirmative one. As it was he found it impossible to lay down the responsibilities he had assumed at the time in connection with the Student Volunteer work and we had to begin our search anew for the desired secretarial leader. At the time it was to myself especially a grievous disappointment. As the months went by other names came under consideration but in every case the men whom we wanted were so entrenched in the places they occupied that they were unwilling to take up new duties.

The quest for the right men to take charge of district work recalls the assistance received from the Rev. O. F. Gardiner. As the months drew near for the first meeting of the Council at Philadelphia, I found it impossible to give time in looking after the work of the New York State Federation. Learning that a young man just gradu-

ating from Auburn Theological Seminary, was deeply interested in church federation, and desired, if possible, to find some place where he could aid this cause, I arranged to have him meet me at Syracuse, at the time of a meeting of the Executive Committee of the State Federation. This conversation opened the way for Mr. Gardiner to have a desk a little later on in the National office. While disappointed in the hope that he would aid me in the State work, his assistance in the months prior to the Philadelphia Council brought relief. In the spring of 1910, Mr. Gardiner went over to Chicago and after doing a good bit of work in bringing together a strong group of ministers and laymen to consider the plans that contemplated the opening of an office in that city, he went on to Denver and accomplished, within a few months, constructive work that helped in several directions. Mr. Gardiner was with us at Louisville and through his recommendation the Rev. John T. Thomas, Jr., D.D., was appointed Superintendent of the Western District with office headquarters at Denver.

In the autumn of 1908, I was in Chicago looking after the organization of the Central District. It was the judgment of the Executive Committee of the Federal Council that the Chicago office should be placed in charge of a superintendent taken from the ranks of the Methodist fellowship. A large and influential group of Chicago ministers and laymen were interested in the matter and came together while I was in the city. The Rev. W. P. Merrill, D.D., now pastor of the Brick Presbyterian church in New York, presided over this meeting. During its deliberations, Bishop McDowell, resident Bishop of the M. E. Church in Chicago, arose and said that

while it had been suggested that his denomination should furnish the man to fill what he felt was a most important position, he was confident that the leader best equipped for this place; a man who would command the respect and have the enthusiastic support not only of Chicago, but of the great Northwest and interior states, was in the Presbyterian fellowship. As the bishop pointed his finger in the direction of Dr. Merrill, the prolonged handclapping disclosed the position which this beloved minister held in the heart thought of his brethren of all denominations in Chicago. We did not get Dr. Merrill as our superintendent. God in His all wise Providence had a place of leadership waiting for him in the great metropolis of the nation. As chairman of the American Branch of the World Alliance for the Promotion of International Friendship through the churches, supported by the Church Peace Union, and as a member of the Federal Council Commission on Peace and Arbitration, Dr. Merrill is in close touch with the work of the National office of the Council.

A day or two after the meeting that assured us of the hearty support of the Chicago ministers, I was in consultation with Bishop McDowell. At his suggestion and with his approval I went on to Indianapolis and had a talk with the Rev. Charles E. Bacon, D.D., an honored member of the Indiana Conference of the M. E. Church, and then a pastor in Indianapolis. A few weeks later he accepted his election as superintendent of the Central District,[1] and in due time opened an office in the Y. M. C. A. Building in Chicago.

[1]This District included eight states, Ohio, Indiana, Illinois, Missouri, Iowa, Wisconsin, Minnesota, and Michigan.

When the Executive Committee of the Council came to consider the names of candidates for the superintendency of the Eastern District,[1] their attention was called to the leadership which the Rev. Hugh B. MacCauley, D.D., had given in the work of the Federation of Churches in Trenton, N. J. On this record he was elected and began an energetic campaign, especially in the New England States and in New Jersey and Pennsylvania. The report of this district work came to the front in the helpful and interesting annual meeting of the Executive Committee of the Council held in Washington, D. C., January 24, 25, 1911.

The opening session brought together a notable audience in the First Congregational Church. The Rev. Samuel H. Woodrow, D.D., pastor of the church, closed his address of welcome with these words: "Christian fellowship is something deeper and more far-reaching than any external unity. It is an invisible but universal bond. Unity that is the result of faith in the same Saviour, love for the same God, obedience to the same divine will is of vast importance and of great practical and spiritual significance. It is when men have found access through one spirit unto the father that they become 'fellow citizens with the saints and of the household of God.' Those who have come to God in this way are sharers in the divine life, one in faith, in hope, in love and in labor. They are one in their prayers, 'Thy kingdom come, Thy will be done on earth as it is in heaven.' They are one with all who have hated evil and loved righteousness from crea-

[1]This District included the New England States, New York, Pennsylvania, New Jersey, Delaware, Maryland, West Virginia, and the District of Columbia.

tion's dawn till this present moment. We may continue to differ in our intellectual apprehension and formal statement of religious truth. We may continue to differ as to the order of service and ritual of worship. We may continue to differ as to whether church government should be hierarchal or democratic, but we are one, and we shall in increasing measure be one in our love to God and our loyalty to Christ, one in our obedience to the Divine will and in our prayer for the coming of His Kingdom of righteousness and peace. The Divine love and the Divine life knows no denominational, national or race barriers. It is because you are the heralds of this new and better day that I bid you hearty welcome to our church and our city and pray that the wisdom and blessing of God may rest upon you in all your deliberations."

In a felicitous response, the Rev. Edwin Heyl Delk, pastor of St. Matthew's Lutheran church, in Philadelphia, said in part: "There is a brotherhood deeper than that which is built on the intellectual and political interpretations of Christianity. There is a unity of believers which make them one body in Christ. It is the only unity that is insisted upon by Christ and Paul. This unity which is potential we desire, sir, to make actual. We therefore accept your kind welcome as a presage of that glad vital communion for which our one common Lord prayed.

We are glad to be your guests on this occasion because we believe that we shall see more clearly the face of Him who is our vitalizing King. We come to acknowledge a present and commanding Lord, the inspirer of our faith in the final triumph of righteousness. We believe that we are engaged in His supreme purpose and must have His fullest and abiding presence in our deliberations.

It is because we see His glorious form back and above your outstretched hands of welcome that we have left our far placed homes and exacting tasks and meet here in our nation's capital to continue the work so auspiciously begun by the men who projected this Federal Council in New York City. We come in high hope and in the deepest appreciation of the hospitality you so eloquently have voiced for the good churchmen of Washington. May God guide and bless you and us in our attempts to unify the Christian forces of our beloved land for the redemption of our people."

Dr. William H. Roberts gave an inspiring address on "Christian Unity and the Salvation of the World." "Why," said Dr. Roberts, "should not all Christians and Christian churches evince the same ardor for the furtherance of the interests of their Lord and Redeemer, that men, Christian and un-Christian, evince in the furtherance of the interests of party. Is religion less important than politics? Is anxiety of mind more befitting a struggle for a public office than for the salvation of immortal souls? Is it more becoming to be enthusiastic in a conflict whose object is the control of the national policies, or of the government of a city, for a limited period of time, than in a conflict whose purpose is to overthrow wickedness not in one town or state, but throughout the world? The many good persons who bemoan the so-called degeneracy of the times, and bewail the rule of evil over the human heart and life, need to remember that much of the wrong they complain of must be laid at their own doors. Their efforts, their enthusiasms, are too frequently wrongly directed. They work for the overthrow of evil and the salvation of men, not in God's way, but in their own way.

Christians, and those allied with them, far too often support with fervor every good cause but the supreme good, back with words and work and money every interest but the most momentous. Away with all such conduct in connection with life's profoundest issues. If every wrong is to be set forever right, individually, nationally, it will be achieved alone by the rule over the individual man of the Gospel of Christ. That Gospel is not only the supreme good but the bestower of supreme good. Let then Christians exhibit an enthusiasm in the support of the Gospel commensurate with its value to man. Let not the partisan shame the believer! If it is good to be zealously affected in a good political cause, it is good a thousand times over to burn with fervor in effort after the temporal and eternal salvation of men. Christian enthusiasm should be the possession of all who bear the name of Jesus, a zeal which beginning with the individual shall win this friend and that for the Saviour, and which widening in its sympathies with every passing hour shall permeate with its quickening impulses all the churches, until it includes within the scope of their coöperative work the whole round globe, and makes the deepest inspiration of their fervor, the highest keynote of their labor of love this cry, 'The world, the world for Christ!'

"The one chief purpose of this federation is the development of this enthusiasm, securing all resources and all abilities in all the churches, for the fulfillment of the desire of Christ, 'that the world may believe that thou hast sent me.'"

Dr. Charles L. Thompson told us what the Federal Council of the Churches could do for Home Missions. In concluding his eloquent address, he said: "We are

here on the verge of a great chance. God has not only given us open doors everywhere, and the last equipment from the realm of nature, and the best intellectual furnishing the Church has ever had, but we have risen to that vantage ground where at home and abroad we can see our field, measure its forces and plan for a final campaign. Paul, at Ephesus, found adversaries as well as an open door. We shall not fail of that stimulus either. But by all that the salvation of our country means in every part of it and on every level of it; by all that it means for the stability of our institutions and for the perpetuation of free government among men let us hear the divine call to prove ourselves worthy of these tingling times—these crucial days in which God has cast our lot. Such a chance calls for an unmeasured consecration. The world was astonished a few years ago by the magnificent fighting power of the Japanese armies. One question trembled on every lip—'How did it come about that the people on that little island forced the Russian bear to his haunches on field after field?' George Kennan said, 'By their masterful military system.' That is part of the truth. It was part of the victory. But back of their science of war, back of their marvellous preparedness, back of their prompt initiative, was the consecration of life to the saving of an empire. Perhaps you call it recklessness—that flinging themselves without caution or reserve on the guns of the enemy. At such awful price, however, are battles won. At Liav Yang, battalion after battalion was annihilated, and the vacant places swiftly filled with another battalion ready to go the same way—and all for the love of Japan! Something of the militariness of Japan in initiative and in method, the

Church of Christ needs—but far beyond that a spirit of consecration which counts not life dear for the service of the Master.

"The clock in the tower of the young century has struck. The hour to wheel into line has come. Let this Council signal the advance. Hear again the words of the sweet singer recently laid to her honored rest—

" 'He has sounded forth a trumpet that shall never call retreat,
He is sifting out the souls of men before His judgment seat,
Oh, be swift my soul to answer Him—be jubilant my feet,
Our God is marching on.' "

The closing address of the evening on "The Federal Council an Achievement of Unity," was given by the Rev. Earl Cranston, D.D., resident Bishop of the Methodist Episcopal Church in Washington. I was especially anxious to secure this helpful address for publication. At the close of the meeting my assistant asked Bishop Cranston for the manuscript. Just then a reporter came up and assured my assistant that he would not fail to return it early the following morning and left at once with it in his hands. As soon as I learned the situation, a diligent search was made to discover the whereabouts of the reporter. He was never found and a few inches of space in a Washington paper contained the result of a reporter's neglect to keep his promise. It was a source of great annoyance and regret at this time, tempered by Bishop Cranston's forgiveness of any lack of care on my part. Had my assistant possessed a tithe of my knowledge of

reporters' promises regarding manuscripts loaned to them it would never have gone out of his hands.

On Wednesday morning the Committee listened not only to my report but that of Dr. MacCauley, superintendent of the Eastern District, and of Dr. Bacon, of the Central District. The report of Dr. Thomas, of the Western District, read by the corresponding secretary, closed with an announcement that he desired to resign his place in order to accept an invitation to become pastor of a Presbyterian church in Grand Rapids, Michigan. At 2:30, the President of the United States received the Committee and invited guests in the East Room at the White House. It was an interesting occasion.

Bishop Hendrix as the chosen spokesman of the Committee, after a brief allusion to the history and united strength of the Federal Council, said:

"As former greetings to our Presidents were made by individual churches and were welcomed by both Washington and Lincoln when the fate of the nation was yet undecided, much more we believe will be welcomed this Christian greeting to our Chief Magistrate by the federated churches as the sign of the compact and growing strength of our National Union. The late Mr. Justice Brewer declared that such a Federation of Churches was also an unmistakable proof that ours is a Christian nation despite the fact that we have no established Church.

"We are happy to state that the growing spirit of catholicity and the belief that the work of the churches could better be done in coöperation than in separation ripened into this notable and permanent federation, not of individual Christians but of Churches, and that by the authority and the unanimous action of the highest ec-

clesiastical assemblies of the land. It is a happy coincidence that the final organization of the Federal Council of Churches should have been effected in the good city of Philadelphia, where, by the adoption of the Constitution a hundred and nineteen years before, the thirteen colonial states became a Federal Union.

"Believing with Webster that what makes good Christians makes good citizens, we are glad to state that in addition to the distinctively religious work which is sought to be done by all the churches as never before, such as Home and Foreign Missions and the vital work of evangelism, the Federal Council of Churches is doing in unison humanitarian and philanthropic work calculated at once to bless and to strengthen the nation. Thus through our large standing committees of some two hundred leading ministers and laymen, careful study is being given to the advancement of such great interests as Sunday Observance, Temperance, the Sanctity of the Home, the Church and Social Service, and Literature and Education. Happy results have attended these efforts in checking race-track gambling, in annulling loose divorce laws, in stopping twelve-hours-a-day labor and that for seven days in the week in certain industries, in bringing about kindlier relations between the Church and laboring men, in safeguarding the physical and moral well being of women and children who are bread-winners and in promoting wholesome literature and the better intellectual development of our youth.

"In all this we are unitedly seeking the highest welfare of our great nation whose Chief Magistrate has our daily prayers and our loyal aid. We rejoice to recognize as President one who is exceptionally well acquainted with

our great and varied national interests, and who fully commands our confidence so that we are content to see through his eyes a completed Panama Canal and the conservation of the best possible good of the Philippines whose little brown men he delights to call brothers.

"Golden were the years of the Hebrew Commonwealth, after which our own government is so largely modeled, when the people had a great judge as their ruler and prophet, and Samuel became to them what John Marshall was to our nation, not alone through one generation but through all later history, "the Chief Justice." May it be recorded of another great Judge that after he had served in the highest executive office with such notable wisdom and impartiality as the ruler of the whole nation, he, like Samuel 'judged Israel all the rest of his life.' And all the people will say, Amen."

The response of President Taft is worthy of preservation:

"Bishop Hendrix, and Gentlemen: You have honored me by coming here. I have listened to the address of Bishop Hendrix with a great deal of interest—listened to it because it confirms what has been deeply seated in my mind before from an experience with the churches, that the spirit of Christian brotherhood and of tolerance has greatly increased in the last three decades, and that there is a disposition in all Christian denominations toward teamwork in the fight for better humanity, a fight that requires every effort that can be made, and an effort made as effective as possible by organization.

"You have been good enough to refer to the Philippines. I have had considerable experience with that archipelago. I had at one time a great deal of responsi-

bility because when you are far away from home and you are the head of a government, there is a good deal you have to decide without aid from home; and never before did I realize how large a part of the life of a people, how large a part of their improved conditions, must depend on the influence of the Church and the churches that surround them. It is true that we have no established religion here, and it is also true that that fact declared in the Constitution has led a good many people who do not understand our government and our people and our Constitution to think that the absence of a provision of that kind in the Constitution is dictated by some sort of hostility of the civil government toward the churches and toward religion. Nothing could be farther from the fact. As a matter of truth you know that the attitude of of the government toward every church is that of as much friendliness and support as it can possibly give without actually adopting its creed and its tenets, or furnishing money to it for support. The result of that favorable attitude of the government toward the Church in protecting every church in its rights and in the exercise of its legitimate influence, and at the same time not permitting any interference with it or not forcing any of its views upon the Church, has been to give to the churches in this country an independence, a strength, and a power and force that I believe is exceeded in no country in which there is an established church.

"I welcome you here. I hope sincerely that your effort and coöperation will result in your having additional influence as a combined force. There is to-day, I think, a stronger feeling toward the uplifting of humanity, toward sacrifice in effort and in money for the depressed

and the unfortunate, than there ever has been in our country; and that feeling is certainly promoted and increased by church movements. Churches differ, as people differ, as parties differ. The truth is if we all agreed on everything, in tastes, in belief, there would be a commonness of ambition, a pursuit of the same thing, and a monotony in result that would ultimately kill us all of weariness. What makes man is that he is an independent being, with independent responsibility, and with the power of independent thought, and therefore it must create differences of opinion; but it is very satisfactory to know that all the Christian peoples are coming closer together in thinking that certain unessential tenets are not of the highest importance, and that that which is most important is a union of all our forces for the spiritual uplifting of all the people.

"I thank you sincerely for coming here, and I wish again to testify to my earnest interest in the success of your meeting."

From my report to the Executive Board I quote a few paragraphs:

"During the year 1910 in addition to the general correspondence and executive work connected with the national office in New York, I have met in conference official leaders and committees in Chicago, Kansas City, Denver, Washington, Philadelphia, Boston and other cities. The record of these two months, necessitating 8,000 miles of travel, is so woven into activities that will find place in the reports of your district secretaries that it can be briefly mentioned in the summary which I submit in this general survey of the work.

"I confine my report to things done and doing. In this

record the achievement of a plan of Coöperative Advance in Home Missions deserves a high place. The chairman of the Council Committee on Home Missions will give you further details connected with this epoch making action. Suffice it to say that upon the basis of an investigation of religious conditions in Colorado (an investigation authorized and carried forward under your direction in 1909), a report was formulated in a most careful way by a Joint Committee composed of the Committee on Home Missions of the Federal Council and a special committee appointed by the Home Missions Council. This report with its recommendations was sent to the Home Missions Boards of all the churches connected with the council.[1]

"These recommendations have already been adopted by boards aiding over 5,000 of the 6,066 listed missionaries west of the Mississippi River. I need not dwell upon the far-reaching significance of this action. If the Federal Council of the Churches had achieved nothing more than the linking of forces represented in this plan of coöperation and comity in Home Mission work, all of the time and money thus far expended in furthering its objects would be more than justified. I need not dwell upon the many details of executive guidance and correspondence that this action has demanded of your national office—an achievement that as a working program, will still require constant and strenuous attention.

"A very important report of progress will be submitted by the chairman of the Commission on the Church and Social Service. It would be difficult to measure the influence, national and international, that has followed 'The

[1]See page 511.

Churches' Appeal in Behalf of Labor,' and the 'Report concerning the Industrial Situation at South Bethlehem, Pa.' Plans of organization and equipment for a larger service have been under discussion and we may hope that the Commission will soon be placed in a position where it can fulfill a mission that already has attracted world-wide attention. We are under great obligation to the religious and secular press for wide publicity that has been given to our work through editorial comment and the publication of special bulletins sent from the national office. This is especially true of the reports to which I have referred."

In his report as chairman of the Commission on the Church and Social Service, Dr. F. M. North said:

"It is quite clear that the concern of the churches represented in the Federal Council that the Christian Church in America shall meet the obligations, emphasized in the Federal Council's report on the Church and Social Service, and crystallized in the organization of this Commission, is deepening with each year. The appointment of Social Service Commissions, or Departments of Labor, or Federations for Social Service, indicates a purpose which is one of the brightest signs of the times. From every quarter there is appeal to this Commission as representing a united Protestantism, to project a program of advance and to correlate in a well articulated system of service the several agencies which are now being placed in the field for active work. The conviction within the churches as well as the expectancy of the forces outside of the churches, creates for the Commission a position of large opportunity which is, however, not without its embarrassments and its perils.

"Your Commission is made up of men intensely occupied in fields of labor to which they owe a first obligation. It is impossible for any one of them to do the work which a progressive program will inevitably demand. The only course that seems open, if at this critical time we are not to fail in the presence of perhaps the greatest opportunity which has come to the Church for the expression of the spirit of Jesus Christ in the methods of ministry of all sorts and conditions of men, is to secure an effective basis for the organization and the activity which a real program must involve.

"Your Commission believes that perhaps no larger problem comes to the Executive Committee at this time than that of securing a permanent and sufficient basis for the work to which the Commission seems to be called in the order of the Church, and, as we believe, by the mandate of our Lord."

In response to this appeal the following action was taken:

"*Resolved,* That the Business Committee be authorized to expend during the current year a sum not to exceed $5,000, for purposes proposed by the Commission on Social Service and approved by the Business Committee. It is understood that these expenditures are to be in the line of that correlation and guidance of existing forces which is contemplated by the nature and function of the Federal Council."

This important meeting closed with a forward look to the Council gathering in 1912. I had the pleasure of presenting an invitation received from the secretary of the Chicago Church Federation, asking the Federal Council to held its next session in the city of Chicago, and

stating that this invitation had been ratified by the unanimous vote of the United Protestant Ministers' Meeting of Chicago. This invitation was accepted and "all matters of arrangement for the meeting were referred to the Permanent Business Committee. Dr. Grose having removed to Boston, the Rev. William I. Haven, D.D., was elected chairman of this Business Committee.

1911.

Early in 1911, the Commission on the Church and Social Service began its search for an executive secretary. I was relieved of all responsibility in this quest and it was from outside sources that I learned that the Committee had invited the Rev. Charles S. Macfarland, Ph.D., pastor of the Congregational church in South Norwalk, to take this important place. Years before in the days of the Open Church League I had made the acquaintance of Dr. Macfarland while he was a student in Yale University. I was glad to renew this acquaintance at Washington, D. C., when he attended the sessions of the meeting in December, 1910. Dr. Macfarland for several years had been deeply interested in social questions especially as related to the life and responsibility of the churches. He came to his new position with strong endorsement and I was pleased to welcome him.

Our office quarters in the Bible House were inadequate and early in June we moved into rooms in the Clarendon Building. I confess to a certain sense of regret and loneliness in leaving the old historic Bible House. Especially did I regret that we should no longer hold our larger committee meetings in the assembly room, that will always have a sacred place in the memories of the years

in which the foundations of the Federal Council were laid.

In 1910 and 1911 I had the assistance of the Rev. George F. Wells. Mr. Wells had been connected with the Vermont Inter-denominational Commission and had done a large amount of valuable investigation and statistical work which had attracted my notice. I was glad to have his aid. For several months after we removed to the Clarendon Building he filled the position of research secretary.

During the month of March a cable message came to my desk from the English Free Church Council, asking coöperation in simultaneous meetings in Great Britain and the United States, favoring pending arbitration treaties. Our Committee responded in an appeal that through the religious press alone reached over a million Christian homes. May first, Dr. Macfarland entered on his duties as secretary of the Federal Council Commission on the Church and Social Service. On the 9th of this month I presided over a meeting in Philadelphia that united temperance work and completed the organization of the Federal Council Commission on Temperance.

In response to a request from Dr. F. B. Meyer, secretary of the Free Church Council of England, I arranged the call and on May 20th, introduced Dr. Meyer to President Taft as the bearer of an illuminated address from the Free Churches and various Peace Societies of England in appreciation of the President's leadership in proposed arbitration treaties. It was a delightful interview. How little our President and his guests that hour realized the storm that was soon to bring such worldwide sorrow and desolation. As we left the President's office he was

so kind as to extend to Dr. Meyer and myself an invitation to the White House celebration of the twenty-fifth anniversary of his marriage, that took place the following Monday evening. The White House grounds were indeed a fairyland under the innumerable electric bulbs that shone among the trees and shrubbery. In the line of the thousands who passed the President and his estimable wife, I found myself caught in a glittering crowd of army and navy officials. Some of them glanced at my plain habiliments with a little curiosity but the greeting I received from Mr. Taft evidently assured them that I was not an interloper.

May 24th-26th, Dr. North and myself represented the Federal Council at the Lake Mohonk Conference on Interdenominational Arbitration. I recall the circumstances under which I made a brief address during its sessions. Dr. Manning, the rector of Trinity church, New York City, was present with a distinguished Dean of the Church of England, who had crossed the ocean to make an appeal to the churches of America to aid the cause of International Arbitration.

In the addresses of Dr. Manning and his English friend, to the surprise of many prominent delegates to the Conference, not an allusion was made to the action taken by the Federal Council at Philadelphia, under the report on "International Relations," made by Judge Henry Wade Rogers. At the close of the session the Hon. Samuel B. Capen, of Boston, chairman of the conference committee on program, asked me to speak the following morning. I tried without success to get Bishop Earl Cranston, of Washington, to take my place. Suffice it to say it gave me great satisfaction to inform the con-

ference that a council representing officially over two-thirds of the Protestant churches of the United States, had endorsed the arbitration movement in the strongest terms, and that this action had been widely disseminated through the secular press and published in religious newspapers going into from one to two millions of American Christian homes.

During the year 1911 the district secretaries filled a large number of appointments. They were doing a large and helpful work but there was very meager response to the appeal for the financial support of these activities. When the district plan of supervision was under consideration the national office had reason to anticipate that the district superintendents would have little difficulty in securing contributions to meet at least one-half of the expenses of their office work.

At a meeting held in Chicago some months previous to the opening of the office of the Central District in that city, a large group of influential laymen and ministers spent an evening together at the University Club. One of the speakers was a leading banker of Chicago. "Give us," he said, "a large program, such as business men inaugurate in these days, and there will be no trouble in securing generous financial support." When that program was carefully marked out and endorsed by the united churches of the nation and a man of rare qualities of head and heart: a man of large experience and long honored with special executive responsibilities in the Methodist fellowship, was sent to Chicago to care for the work of the Central District, the eloquent plea of the great and wealthy banker for "a large program" was recalled. He was called upon. The program was laid before him. Its

importance could not be gainsaid. His final response was, "I regret that I have so many other calls made upon me for help that I beg to be excused from making any contribution to this worthy cause." I never see the name of this banker without recalling his flamboyant luncheon speech, and remembering the old adage about deeds and not words as the test of sincerity in action.

Perhaps this is a good place to refer to disappointments that early convinced me that the laity to a large extent were not interested in, or rather, perhaps, were indifferent to the cause of Christian unity. Men who had means that they gladly contributed to advance political policies and spectacular conventions of all sorts turned myself and others from their offices often with scant courtesy and the plea that they were weary with the number of appeals that sought their aid. No doubt they looked upon us as a part of a procession of beggars that were to be dismissed as quickly as possible. Again and again I could but think, as in the case I have cited, that if these professed Christian men had carried on their heart the interests of the Kingdom of God and the need of a united church with a tithe of the interest they felt in political, social and general affairs, there would have been an abundant response to our plea.

I do not forget the splendid exceptions to this lack of interest on the part of Christian laymen of large means. It is with grateful recollections I recall the gifts of William E. Dodge, John S. Huyler, Alfred R. Marling, Miss Grace H. Dodge, Stephen H. Baker, W. H. Severance, John D. Rockefeller and others, but it holds true that the rank and file of the prosperous laymen of our Protestant churches have not awakened to the importance and

significance of the organization and work of the Federal Council of the Churches of Christ in America. Up to date this great achievement of unity in answer to the prayer of our Lord and Saviour has been brought about under ministerial leadership. The Executive Committee of the Council were compelled to give up the plan of district superintendency, not because it proved a useless instrumentality, but simply because men like the Christian banker to whom I have referred did not take the matter as a serious responsibility. I can but rejoice in signs that indicate a change in this regard. The activities of the "Commission on Federated Movements" promise an alignment of forces that will place the laity by the side of the ministry in carrying out the "great program" of the Federal Council of the Churches. In this work I believe the Young Men's Christian Association is to have an honored part.

Early in October the Commission on Peace and Arbitration had its first meeting and the Rev. J. B. Remensnyder, D.D., for many years pastor of St. James Lutheran church in New York, was elected chairman. A statement was prepared by the commission and sent to all the ministers of the country. The expense of this propaganda was met from an appropriation from the Carnegie Peace Foundation. In November, the first of a series of meetings known as the "Neglected Field Survey," was opened at Minneapolis. These meetings were conducted by a group of the secretaries of denominational Home Mission Boards and were held in seventeen states. It was a remarkable illustration of the growing spirit of comity that more and more guides and controls in all this work.

During the year Dr. Macfarland was busy bringing into a new alignment the denominational commissions for united effort in Social Service. Good news came of the organization of State and local federations, but the lack of response to the appeal of the district superintendents for the support of their work was depleting the national treasury and the close of the year found us facing a serious deficit. My own health began to break. In September, for the first time in my life, I was lying on a hospital bed. I was soon at my desk again but this experience was the entrance into a pathway of much suffering and a long and serious illness.

The annual meeting of the Executive Committee of the Council opened its sessions on the morning of December 12, 1911, in Pittsburgh, Pa. It was a meeting that I cannot recall with the pleasant recollections that cluster about every other gathering of this Committee in the years of my active service. The arrangements for the meeting had not been carefully looked after and caused some loss of time. The financial situation of necessity demanded serious attention. Before leaving New York for Pittsburgh it had been intimated to me that owing to my failing health I should be relieved to a large extent from executive cares. The final action taken by the Committee was of necessity hurried and without that consultation that could have been desired. Naturally it was to me a keen disappointment that the plan of District supervision was failing through lack of financial support, not withstanding its encouraging results.

The closing year of the first quadrennium of the Federal was the closing year of my secretarial labor. Dr.

Macfarland assumed the executive responsibilities of the national office and I was relieved of every care except that of aiding in the arrangement of the program for the meeting of the Council in Chicago.

It was my hope that my health would permit me to attend the Council at its second meeting in Chicago, and that in the presence of the beloved comrades in service with whom I had so long labored in delightful unity of spirit and purpose, I might lay aside the armor that others must then assume. This hope faded with the physican's verdict that sent me from my home to the Hospital where I received the message of affection from the Council as it gathered in Chicago. The surgeon's knife spared my life but weary days and nights were to be my lot before relief came. Again in my country home, overlooking the beautiful Connecticut River Valley, rest brought healing and restored health. As the mists lift in the early morning from the mountain lake and gradually disclose the marvellous beauty of the landscape, so the clouds lifted, and there was given the pulse beat and joy of renewed strength. In that strength, with abiding spiritual hope and peace, and seeking Divine guidance I have written in this seventy-third year of my life this story of the origin and history of the Federal Council of the Churches of Christ in America. Still cherishing the hope that with pen and voice and counsel I may give some aid in advancing the cause of Christian Unity and Church Federation, I recall the words of Longfellow:

"For age is opportunity no less
  Than youth itself, though in another dress,
And as the evening twilight fades away
  The sky is filled with stars, invisible by day."

CHAPTER XVII.

Quadrennium 1912-1916.

The history of the progress and work of these years of fruitful service will be written, I trust, by some one who has been closely identified with their activities. The reports of the General Secretary have been full and interesting.

From my view point the outstanding events of these years are to be found in the stronger alignment of forces and the development of the work of the Commissions of the Council. Reference has already been made to the action of the first meeting of the Council in 1908 that resulted in the organization of the Commission on Peace and Arbitration. The Rev. Frederick Lynch, D.D., was the efficient secretary of this Commission. His labors in behalf of this great cause had won the recognition of Mr. Carnegie and other leaders in the movement for International Arbitration. Through this vantage ground of acquaintance he was enabled to give assurance that the Churches, in their united life were committed to the advancement of Peace and Arbitration. The two million endowment of Mr. Carnegie to the Church Peace Union will enable the Council, in its vital relation to the Union, to act as a constant force in behalf of the work to which it has given its strongest possible endorsement.

During this quadrennium, the Home Missions Council, as a coöperating body, has been caring for the details of united work and coöperative plans, that are revolution-

izing the methods of denominational administration in the work of evangelizing the needy rural sections of our country, as well as its cities. The problems connected with immigration, the foreign population, and the colored and Indian races, are now common problems that are being considered from the standpoint of united responsibility and effort.

The Commission on Temperance has been a unifying power in coördinating the great agencies that in recent years have won such marvelous victories in the battle against the entrenched powers of darkness that through the saloon and other agencies have wrought so much ruin and desolation in American family and social life.

The same helpful unifying influence has been exerted by the Commissions of the Council in advancing the interests of evangelization, Sabbath observance, and religious education, in its many sided needs and activities.

With special interest I have followed the development and plans of the Commission on Federated Movements. With Dr. Charles L. Thompson, I was present by invitation in the meeting at Buffalo (Oct. 25, 26, 1910) that launched the "Men and Religion Forward Movement." I had a presentiment at the time that this movement would result in bringing the Y. M. C. A. forces into close and vital relations with the Federal Council of the Churches.

This feeling became a conviction as I read the letter of Bishop McDowell of the Methodist Episcopal Church found in the "Men and Religion Messages on Christian Unity." In this letter Bishop McDowell said "I regard the Federal Council as having more significance for Christian unions than any other agency now in existence." He expressed the deep conviction that the Men and

Religion Movement should be associated with or merged in the Federal Council of the Churches of Christ in America, in some manner acceptable to both Bodies, at the very earliest moment." The wise advice of the great Methodist administrator has been followed and I am confident no report at the coming meeting of the Council in St. Louis will be received with deeper interest than that which will be given by Mr. Fred B. Smith, as chairman of the Commission on Federated Movements and by its secretary Dr. Guild and his associates. I repeat what I have placed on record in other pages my belief that this Commission will solve some of the difficult problems connected with the continuous activities and support of State and local federations.

In this quadrennium in which the desolations of war have wrought such distress, and sorrow, and embittered strife among the Christian nations of Europe, we have reason to be thankful that the Federal Council has led the Churches in appeals that have added large contributions to the streams of benevolence that have carried so much of sympathy and help from our shores to afflicted homes and the stricken victims and sufferers from the war that still continues its terrible course. For this leadership the Churches have reason to thank Dr. Macfarland and his associates in the National office. They and their work are constantly in my thought and prayer. The third meeting of the Council in St. Louis in December, promises to be one of great interest in which plans of vital importance will be considered.

I end this historic review with the prayer that has long expressed the desire of hearts longing for the unity of the Church of Christ.

"Almighty and everlasting God, who by thy Holy Spirit didst preside in the Council of the blessed Apostles, and hast promised, through thy Son Jesus Christ, to be with thy Church to the end of the world; we beseech thee to be with the Council of thy Church here assembled in thy Name and Presence. Save us from all error, ignorance, pride, and prejudice; and of thy great mercy vouchsafe we beseech thee, so to direct, sanctify, and govern us in our work, by the mighty power of the Holy Ghost, that the comfortable Gospel of Christ may be truly preached, truly received, and truly followed, in all places, to the breaking down the kingdom of sin, Satan and death; till at length the whole of thy dispersed sheep, being gathered in one flock; shall become partakers of everlasting life; through the merits and death of Jesus Christ our Saviour. Amen."

I follow this historic sketch with a brief reference to the men who care for the special work and executive responsibilities of the Council. The *General Secretary,* is the Rev. Charles S. Macfarland, Ph.D. Dr. Macfarland after graduating from Yale University and the Yale Divinity School, entered the Congregational ministry and after a pastorate of several years in the Maplewood Congregational Church, near Boston, was called to the Congregational Church, in South Norwalk, Connecticut. He was elected secretary of the Commission on "The Church and Social Service," in 1910, and in 1913 was elected General Secretary of the Council.

Dr. Macfarland is the author of several volumes of Sermons, and in many ways has aided the cause of Social Service with his pen. The business and administrative ability of Dr. Macfarland has found wide recognition.

The Rev. Henry K. Carroll, LL.D., *Associate Secretary* in charge of the Washington office, was religious and political editor of the *Independent,* 1876-1898, in charge of census of churches, eleventh census of U. S., 1890: Corresponding secretary of the Foreign Missionary Society of the M. E. Church, for several years. Dr. Carroll is recognized as the foremost authority on statistical information relating to the churches of the United States.

The Rev. Charles Stelzle, *Field Secretary for Special Service,* is one of the most widely known workers in the field of Social Service in our country.

Of the *Commissions* of the Federal Council the chairman of the "Commission on Federated Movements" is Mr. Fred B. Smith. Mr. Smith was the leader in "The Men and Religion Forward Momement." Few men in the United States are better known in Christian circles. In connection with the work of the Y. M. C. A. he has spoken in most of the cities of this country and in Australia and Great Britain. Not many men have a reputation equal to that of Mr. Smith as a pungent, eloquent, and effective platform speaker.

The secretary of this important Commission, the Rev. Roy B. Guild, D.D., is a graduate of Knox College, and Chicago Theological Seminary. He was pastor of the Congregational Church at Woodstock, Ill., 1896-1900; Leavitt Street Church, Chicago, 1900-1906; Superintendent of the Illinois Home Missionary Society, 1906-1908; New England Field Secretary for the Congregational Church Building Society, 1908-1911; Executive Secretary of the Men and Religion Movement, 1911-1912; Pastor of the Central Congregational Church, Topeka,

Kansas, 1912-1915. With the large experience of an eminently successful career Dr. Guild is now doing effective work in coördinating the Christian forces of local communities.

The field secretary of the Commission, Mr. James A. Whitmore, is a young man already widely known as a worker of rare gifts of head and heart.

The Rev. Worth M. Tippy, D.D., chairman of the "Commission on Social Service," is the pastor of the Madison Avenue M. E. Church in New York City. He has for many years been deeply interested in the responsibility of the churches in their relation to social service and its varied problems.

The Rev. J. B. Remensnyder, D.D., LL.D., chairman of the Commission on "Peace and Arbitration," since 1880 has been pastor of St. James Lutheran Church, New York. He is the author of several volumes and a leader in the General Synod of the Lutheran Church. The secretary of the Commission, the Rev. Sidney L. Gulick, D.D., a missionary for many years in Japan, has been indefatigable in the past three years in his efforts with pen and voice to secure continued peaceful relations between the United States and Japan, through mutual concessions and right understanding and adjustment of the vexing question of immigration.

The Rev. William H. Roberts, D.D., LL.D., chairman of the Commission on Evangelism is widely known through his connection with the founding of the Federal Council and as a leader in the Presbyterian Church in the U. S. A. Evangelism for many years has had a foremost place in his thought. The secretary of the Commission, the Rev. William E. Bierderwolf, D.D., is recognized,

especially through the Middle West, as one of the most effective and helpful evangelists in the country.

The "Commission on Education" has for its head the Rev. W. F. Tillett, D.D., LL.D., dean of the theological faculty and vice chancellor of Vanderbilt University, Nashville, Tenn. He is the author of several books and a prolific writer in magazines and reviews. The secretary of the Commission, the Rev. Henry H. Meyer, D.D., is secretary of the Educational Board of the M. E. Church.

The Commission on "The Church and Country Life," is favored with the chairmanship of the Hon. Gifford Pinchot, whose work in connection with the Bureau of Forestry now the Forest Service of the U. S. Department of Agriculture, has given him a national and international reputation. The secretary of the Commission the Rev. Charles O. Gill, was a missionary in Pekin, China, 1895-1896. Returning to the United States he served as pastor of rural churches in Vermont and New Hampshire, from 1896 to 1910. In 1910-1913, he made investigations of country churches in Windsor County, Vermont, and Tompkins County, New York, and was co-editor with Mr. Pinchot of *The Country Church* (MacMillian & Company, 1913).

Mr. Gill, with headquarters at Columbus, is doing a helpful work of investigation in Ohio. He bears testimony to the good work done by the Ohio Federation of Churches. "It was," he writes, "a necessary preliminary to our work."

The chairman of the Commission on "Temperance is the Rev. Rufus W. Miller, D.D., one of the founders of the Federal Council and a member of its Executive and Administrative Committees. Its secretary the Rev.

Charles Scanlon, LL.D., is one of the most widely known temperance workers in the United States. For ten years past he has been the executive secretary of the Board of Temperance of the Presbyterian Church in the U. S. A. He is Honorary Treasurer of the International Prohibition Confederation and of the International Anti-Alcoholic Congress scheduled to meet in America in 1915, for which Congress appropriated $40,000.00.

The chairman of the Commission on "State and Local Federations," Professor A. W. Anthony, D.D., of Cobb Divinity School, Lewiston, Me., has long been a recognized leader among Free Baptists. He has been an active member of the "Interdenominational Commission of Maine," since its organization, Dr. Anthony aided us in the launching of the National Federation of Churches in 1900, and has been a faithful and efficient member of the Executive Committee of the Federal Council.

The chairman of the Commission on "Foreign Missions," is Robert Speer, LL.D., the widely known and beloved secretary of the Presbyterian Board of Foreign Missions. As author and inspiring leader in the missionary world Dr. Speer holds a position of unique influence in the life of the Church of Christ in the United States, and other lands.

The secretary of the Commission, the Rev. George T. Scott, is one in that group of younger men who have caught the vision and are to be the leaders of Christian Unity in the days near at hand.

The chairman of the Commission on Home Missions is the Rev. H. C. Herring, D.D. Dr. Herring for many years has been closely identified with the executive work and development of the Federal Council. As General

Secretary of the Congregational Home Missionary Society he was one of the founders of the Home Mission's Council. Called in recent years to the executive leadership and secretarial care of the National Council of the Congregational Churches of the United States, we have reason to believe his interest in the work and welfare of the Federal Council is still unabated.

The chairman of the Commission on "Family Life," the Rev. George P. Eckman, D.D., is an honored minister of the Methodist Episcopal Church, recognized as one of its wise leaders and most eloquent pulpit and platform speakers.

It was a happy thought that entitled the "Home Mission's Council" a Coöperating Body of the Federal Council of the Churches.

Its chairman the Rev. Charles L. Thompson, D. D., needs no introduction in this place. A glance at the index of this volume will give some idea of the large place that his name occupies in the history of the great movement that in the past twenty years has in a marvellous way unified and coördinated the Christian forces of the United States. The secretary of this commission, Mr. William T. Demarest, is in executive charge of the Home Mission Work of the Reformed Church in America. Mr. Demarest is an old time friend with whom I have often taken counsel. As a member of the Committee of Arrangements of the Inter-Church Conference of 1905, and chairman of the Committee of Publication he aided us greatly in the work of this historic meeting.

As secretary emeritus of the Council, looking over the office letter head that bears the names of the men who have in charge its executive responsibilities, I can but

close this story of the origin and history of the Federal Council of the Churches of Christ in America with the Apostolic benediction.

"The God of peace, who brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ, to whom be glory for ever and ever, Amen."

PART II.

SPECIAL CONTRIBUTION OF DENOMINATIONAL BODIES IN ADVANCING CHRISTIAN UNITY, AND ORGANIZING THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA.

CONSTITUENT BODIES OF THE FEDERAL COUNCIL, JANUARY, 1916.

Denominations.	Ministers	Churches	Communicants.
Baptist Churches, North	8,290	9,575	1,252,633
Free Baptist	805	1,110	65,440
National Baptist Convention	13,806	16,842	2,018,868
Seventh Day Baptist	98	76	8,146
Christian (Connection)	1,156	1,335	108,488
Congregational	5,923	6,108	771,362
Disciples of Christ	6,161	8,494	1,363,163
Evangelical Association	1,036	1,626	118,620
United Evangelical	528	975	86,635
Friends	1,315	775	98,356
German Evangelical Synod	1,085	1,378	264,097
Lutheran, General Synod	1,426	1,830	356,072
Mennonite, General Conference	172	112	12,797
Methodist Episcopal	18,813	28,428	3,657,594
Methodist Episcopal, South	7,203	16,787	2,072,035
African Methodist Episcopal	5,000	6,000	620,000
African Methodist Episcopal Zion	3,552	3,180	568,608
Colored Methodist Episcopal	3,072	3,196	240,798
Methodist Protestant	1,410	2,400	201,110
Moravian	145	126	20,146
Presbyterian in U. S. A.	9,560	9,881	1,495,157
Presbyterian in U. S., South	1,850	3,438	332,339
United Presbyterian	1,151	1,136	153,651
Welsh Presbyterian	81	141	14,877
Reformed Presbyterian (General Synod)	16	17	3,300
Protestant Episcopal, Commission on Christian Unity and Social Service	5,538	8,061	1,040,896
Reformed Church in America	750	718	126,847
Reformed Church in U. S.	1,213	1,759	320,459
Reformed Episcopal	83	80	10,800
United Brethren	1,875	3,507	339,215
Totals for 1915	103,113	139,091	17,742,509
Totals for 1914	102,850	138,834	17,422,280

CONSTITUENT BODIES.

CONGREGATIONAL GROUP.

BAPTISTS.
CHRISTIAN (Connection).
CONGREGATIONALISTS.
DISCIPLES OF CHRIST.
FRIENDS.
MENNONITES.
METHODIST PROTESTANT.

BAPTISTS.

"The Baptist Church is a glorious Church: for she bore, and still bears, testimony to the primitive mode of baptism, to the purity of the congregation, to the separation of Church and State, and the liberty of conscience: and has given to the world the *Pilgrim's Progress* of Bunyan, such preachers as Robert Hall and Charles H. Spurgeon, and such missionaries as Carey and Judson."

—Philip Schaff in address on the Reunion of Christendom, 1893.

In 1889, while preparing my "Cyclopedia of Religious Knowledge," I asked Dr. Thomas Armitage, the beloved pastor of the Fifth Avenue Baptist church in New York, to write the article on the "Baptists." His history of this great fellowship is still a standard work. From the excellent sketch which he sent to me, I quote in part his reference to the Baptist contribution in the history of our country in achieving soul liberty and religious toleration.

"The growth of Baptists in America," says Dr. Armitage, "has been remarkable, since the days of Roger Williams, the founder of Rhode Island. Williams graduated from Oxford University in 1627, and was ordained in

the Church of England by John Williams, then Bishop of Lincoln, and afterwards Archibishop of York. Laud soon drove Roger out of the country, and in 1631 he landed in Boston, Mass., where he discarded Episcopacy and became a Separatist (Congregational). He then settled in Salem, where he embraced the views of Baptists, in rejecting all union between the Church and the State, for which views he was banished from the colony. He soon established the city of Providence, and in the spring of 1639, Ezekial Holliman, who had been a member of his church in Salem, immersed him. Williams had been ordained first as an Episcopalian and then as a Congregational minister, and after this he immersed Holliman and ten others. These twelve formed the first Baptist Church in America, where their churches now have several millions of communicants."

After speaking of the doctrinal and ecclesiastical views of the Baptists, Dr. Armitage says, "Absolute soul liberty, or freedom of conscience has always been demanded and maintained by the Baptists. Consequently in the Providence Plantation the first provision which was made was that the magistrates should interfere 'only in civil things.' Every man should have 'full liberty in religious concernments.' The Baptists believe that civil liberty is of God's appointment, and that the government must be sustained in the maintenance of all civil rights. But they deny that the magistrate has any power whatever to interfere in religious matters; these concern the relations between God and the individual, and no other power must inter-meddle in the slightest degree."

In contending for these now generally conceded rights the Baptists suffered shameful persecutions in New Eng-

land and Virginia. But they remained true to their convictions and have the proud distinction of having given leadership in the battles for religious and civil liberty that gave us our national freedom and broke the shackles of religious intolerance. Their convictions on the question of the proper mode of baptism for a long period isolated them from any close fellowship with other Christian churches. But that day is past. More and more American Baptists are discovering, with their fellow Christians, that convictions regarding methods of administration and doctrines ought not to separate, in matters of common interest, those who are loyal to Christ as their Divine Lord and Saviour. Having won freedom for themselves they are willing to concede it to others.

In many ways this great brotherhood, especially in its Northern fellowship have made notable contributions in advancing the cause of church federation.

The early chapters of our historical narrative make mention of the aid given by Leighton Williams, Edward Judson, Russell H. Conwell, Charles R. Henderson, and others. The "letter missive" that called together the Conference of 1905, was signed by Henry L. Morehouse and John B. Calvert. The voice of honored Baptists gave splendid messages in this historic assembly. The mention of their names will attest the truth of this statement. Henry L. Morehouse, Alfred W. Anthony, H. W. Barnes, William H. P. Faunce, R. P. Johnston, Wayland Hoyt, Henry Kirke Porter, Kerr Boyce Tupper. To these names I add that of two others who gave addresses in the first meeting of the Federal Council at Philadelphia in 1908, George E. Rees, William N. Hartshorn.

The largest contribution of the Baptist churches in

organizing the Federal Council was given by men who aided in executive responsibilities and constructive work. I have made mention in other chapters of the faithfulness with which Dr. John B. Calvert and Dr. Albert G. Lawson have discharged official responsibilities in connection with the organization and work of the Council.

There is one name that deserves special mention. It is not often that a busy pastor or denominational secretary becomes responsible for constructive work outside the special duties which absorb his main thought and attention. This honor, however, has come to the Rev. L. Call Barnes, D.D., field secretary of the Baptist (North) Home Missionary Society. I have already referred to the circumstances under which we became acquainted.[1] As chairman of the Committee on Resolutions of the Conference of 1905, he did work that aided in placing this assembly on record in important matters that enabled the Executive Committee to undertake effective service in behalf of family life and take the leadership in campaigns that won victories in the interest of civic righteousness.[2]

At the first meeting of the Federal Council in Philadelphia in 1908, the committee on "Coöperation in Home Missions," through its chairman, Dr. Edgar P. Hill, of Chicago, made a report of thrilling interest and importance. Among other clarion notes calling for advance these words occur, "No more urgent problem confronts the Church of America than the capture of our cities and rural districts for Christ. At no point will the sanity and sincerity of the movement represented by this Council

[1] See page 512.
[2] See page 467.

be more searchingly tested than on Home Mission fields. Here is a call for the best brains and choicest spirits that can be commanded." How Dr. Barnes, as chairman of the Council Commission on Home Missions responded to this call is now a part of the history of American Christianity.[1]

Individual members of Southern Baptist churches have been in full sympathy with the aims and purposes of the Federal Council of the Churches of Christ in America. Under the leadership of men like Dr. Mullens, of Louisville, Kentucky, president of the largest theological seminary in the United States, and influential laymen like Joshua Levering, of Baltimore, we have reason to anticipate that, in the near future the great Baptist fellowship of our country will give their united strength in advancing the work of the Federal Council.

FREE BAPTISTS.

This fellowship of churches came out of a desire to secure freedom of action that brought them into fraternal and working relations with sister churches of all denominations. One of the happy issues of the growing spirit of unity and comity in recent years has been the healing of old time issues in the coming together of the Free Baptists with the Baptists of the Northern Convention, in missionary and other activities. This group of churches, while never large, has given substantial aid in advancing the cause of Christian unity and organizing the Federal Council. President Chase and Professor Anthony, of Colby Theological Seminary, Lewiston, Me., have been earnest helpers in all the work of the

[1]See page 512.

Council. Dr. Rivington D. Lord has a unique record in the faithfulness with which he has discharged the duties of recording secretary of the Executive Committee of the Council.

CHRISTIAN (CONNECTION).

"This organization of believers arose almost simultaneously in various parts of the country about the close of the eighteenth century. They called themselves at the first 'Republican Methodists,' but adopted almost substantially the principles now held by the Christians, and in 1793 they unanimously adopted the name 'Christian,' which name has since properly designated the denomination. No people are more orthodox in their adherence to the Bible as the only infallible rule of faith and practice.' "[1]

This fellowship of churches has given its hearty support in advancing church federation and the work of the Federal Council. President Summerbell,of Starkey Seminary, Lakemont, N. Y., was one of the recording secretaries of the Conference of 1905 and the Council of 1908.

CONGREGATIONALISTS.

"The Congregational Church is a glorious Church; for she has taught the principle, and proved the capacity, of Congregational independence and self-government based upon a living faith in Christ, without diminishing the effect of voluntary coöperation in the Master's service; and has laid the foundation of New England, with its literary and theological institutions and high social culture." *Philip Schaff, in "Reunion of Christendom."*

The largest contribution of Congregationalists to the cause of Christian unity is found in the leadership the

[1]L. J. Aldrich in Sanford's "Cyclopedia of Religious Knowledge."

founders of this fellowship of churches gave in the achievement of the religious and political freedom that lies at the basis of our constitutional life as a nation.

In colonial days in Massachusetts and Connecticut, the founding of towns began with the legal incorporation of community churches that were known, as the "First Church of Christ" etc. The earliest of these churches were established by the leaders of the great English emigration of 1630-40, choice spirits of that Puritan generation of whom Macaulay bears testimony as "the most remarkable body of men perhaps the world has ever produced."

Speaking of these Puritan settlers of New England the historian Green says, "they desired only the best, as sharers in their enterprise, men driven forth from their fatherland not by earthly want or by the lust of adventure, but by the fear of God and the zeal for godly worship." Thomas Hooker the pastor of the "First Church of Christ" in Hartford, and the leader of the company that settled this town in 1635, was a graduate of the University of Cambridge. While a minister of the Church of England in 1630 he was sentenced for nonconformity against the protests of forty-seven clergymen in which they testified "that they knew Mr. Hooker to be orthodox in doctrine, honest in his life and conversation, peaceable in his disposition and in no wise turbulent or factious." In May 1638 soon after the "First Church of Christ" had been organized in Hartford and Mr. Hooker installed as its pastor he preached a sermon

at the opening session of the General Court that had in charge the civil affairs of the laws of Wethersfield, Windsor and Hartford.

In this sermon Mr. Hooker declared "that the choice of public magistrates belongs unto the people by God's own allowance." and "that they who have power to appoint officers and magistrates have the right also to set the bounds and limitations of the power and place unto which they call them." He gave two reasons for these assertions,—first "Because the foundation of authority is laid in the free consent of the people,,, second "Because by a free choice the hearts of the people will be more inclined to the love of the persons chosen, and more ready to yield obedience."

"In January, 1639, the 'free planters' about Hartford met probably in the 'meeting house' of the 'First Church' and adopted the first written Constitution accepted by the suffrages of a free people. Mr. Hooker was a member of the Committee that prepared this remarkable document and we have every reason to believe that it was written by his hand. It contained the seed-truth of principles which were in time to produce the fruit of our independent national life and Constitution."[1]

"More than two centuries have elapsed,"[2] says the Historian Bancroft, "but the people of Connecticut have found no reason to deviate essentially from the frame of government established by their fathers. History has ever celebrated the heroes who have won laurels in scenes of carnage. Has it no place for the legislators who struck the rock in the wilderness, and the waters of liberty gushed forth in copious and perennial streams? They who judge of men by their services to the human race

will never cease to honour the memory of Thomas Hooker."

I refer especially to this notable record, that appears in the genesis chapter of American Congregationalism, because of its bearing on the progress of thought and action that culminated in the founding of the "Federal Council" of our American Protestant Churches. It has been truthfully said "What we have to achieve in this twentieth century is not *liberty,* but *unity;* and the struggle to achieve liberty purged the dross from our fathers." The contribution made by Congregationalists in winning victories for freedom in thought and action has in many ways been enriched by continued efforts in behalf of Christian unity.

Looking back to colonial days we should naturally expect that these Puritan fathers after their experiences and sufferings from persecution that constrained them to seek a home in the wilderness across the Atlantic, would have been kind and considerate of their neighbors whose opinion did not have their approval. The story of Roger Williams and the founding of Rhode Island reveals the weakness of human nature and a sad lack of the spirit of comity and toleration. In fact the word "toleration" had not found a place in the English language at that time.

This spirit of persecution and lack of fraternal goodwill was, however, by no means universal. Thomas Hooker did not sympathize with the autocratic views of Cotton Mather and with his congregation journeyed through the "wilderness" to Hartford that they might avoid the bitterness of discussion and work out the views of their beloved pastor, with which they sympathized, in

the new commonwealth they founded in the beautiful Connecticut Valley. If Hooker had controlled affairs in the "Bay" colony I do not believe Roger Williams would have been driven out of Massachusetts.

In Connecticut, Congregationalism developing through its community churches, held almost complete sway until the early part of the last century. These Churches were supported by a town tax, collected from every voter irrespective of his character and opinion, unless he affirmed under oath that he was a financial supportee of some other religious organization.

The adoption of the present Constitution of Connecticut in 1818, that placed all sects upon a footing of equality before the law, was violently opposed by most of the ministers of the "standing order" and their prominent supporters. Lyman Beecher in his Auto-biography states when word reached Litchfield of the adoption of this Constitution he went down to call on Judge Reeves the head of the famous Law school in that village and together they bewailed "the injury done to the cause of Christ, that we felt at the time was irreparable." "For several days," said Dr. Beecher, in his old age, "I suffered what no tongue can tell, *for the best thing that ever happened to the State of Connecticut.* It cut the Congregational Churches loose from dependence on State support. It threw them wholly on their own resources and on God."

No doubt this experience helped to bring this great preacher and leader into that attitude of larger thought that afterwards made him active and prominent in advancing plans that had for their aim the unification of Christian forces in matters of common concern. In

another chapter mention is made of the incident illustrating the sectarian spirit that manifested itself in Connecticut and other New England States when they were first visited by the early Methodist preacher, whose evangelistic message, stirred the "dry bones" of a moribund orthodoxy and proved a help and blessing to all the churches.

Emerging out of the colonial days in which Congregationalism produced leaders and thinkers such as Jonathan Edwards, Bellamy and Emmons, its life as we have seen played a large part in laying the foundations of the Republic through ministers like Hooker and Mather, and laymen of the character of the elder and younger Winthrop, Eaton of New Haven, and Haynes of Hartford, and Jonathan Trumbell the Revolutionary "war Governor of Connecticut" and the "right hand" of Washington, Roger Sherman and Chief Justice Ellesworth, all honored members and office bearers in Connecticut churches.

American Christianity came to its lowest state in the last decade of the eighteenth century. French infidelity found congenial soil in the dark and unsettled condition of affairs following the revolution. It was indeed the "critical Period" in American History A student in Yale College at this period, affirms that one class were nearly all infidels and called each other Voltaire, Rousseau, etc. It was a sad aftermath of the strenuous and distressing years in which the States were finally linked in Union.

The dawn of the nineteenth century witnessed a turn in the tide. Under the stimulus of the great Wesleyan movement that, having changed the religious life of England crossed the ocean and ramified by its influence the

life of the entire country by instrumentalities, that were at first ignored and treated contemptiously by ecclesiastical leaders. The Spirit of the Living God was overcoming the "powers of darkness." Churches, Colleges and homes felt the influence of a revived, spiritual, puritan life and outlook.[1] Religious toleration had won a place in the convictions of men born to be leaders. There was an awakening in the hearts of many to the sin of schism and the wickedness of sectarian bigotry. An increasing multitude of believers caught a new vision of the New Testament conception of the Kingdom of God. It was in these days that the spirit of Christian Unity found active expression in the organizations of the American Bible Society and the American Tract Society. In this pioneer work of interdenominational coöperation Congregationalists took an influential part.

In our opening chapter[2] reference was made to Litchfield County, Connecticut, as the birthplace of a remarkable list of statesmen, preachers, writers, and men of affairs. One name was not mentioned, that will ever stand high in the list of pioneer workers. A man not of largest intellectual equipment, but so endued with the spirit of Christ that he deserves recognition, among the seers of the Kingdom and of Christian unity in action. Samuel J. Mills was born in the Congregational parsonage in Torrington where his father spent a life long and useful ministry. This home, in which the mother consecrated her son from his birth to missionary work, is a short distance from the now thriving city of Torring-

[1]The Tri-centenary celebration of the landing of the Mayflower company at Plymouth, Mass. (1620) is near at hand.

[2]Sanford's History of Connecticut, page 32.

ton, then a hamlet of a few scattered farm houses. His life in Williams College and the story of the "haystack prayer meeting," is familiar to all who know the genesis chapter of foreign missions. He had a genius for interesting people in good causes and helping to start societies. It was the question, put by Mills and his fellow students of Andover Theological Seminary to a group of Congregational pastors, "Will you support us if we dedicate our lives to labor in foreign lands?" that led to the formation of the American Board of Commissioners for Foreign Missions. When the lot fell to others to go out in the first volunteer mission band, Mills sought the privilege of Missionary explorations in the then far West. His journeys were to a large extent through pathless forests. In visiting the isolated homes in this region and as far south as New Orleans, he was deeply impressed with a spiritual destitution that he felt demanded united effort. The few state and local Bible societies at this time (1812) were unable to meet the need of copies of the Word of God in the homes of these pioneer settlers. Dr. H. O. Dwight in his "Centennial History of the American Bible Society" (1916) gives Samuel J. Mills a place of special honor, among the personal influences that brought about the organization (1816) of this great interdenominational agency for the printing and distribution of the Scriptures.

He was present at the Convention in New York that founded the Society. The Rev. Gardiner Spring in his life of Mills, relates that when he saw opposition to the proposed organization overcome a "look of heavenly delight spread over his countenance." Dr. Lyman Beecher was a delegate to the convention that was held

in the Garden Street Dutch Reformed Church (May 8, 1816) that stood on what is now known as Exchange Place. It was not all clear sailing. The champions of denominational rights and competition were in strong evidence. Dr. Beecher in a narrative prepared many years later, says: "There was one moment in our proceedings when matters seemed to tangle and some feeling began to rise. At that moment Dr. Mason rose hastily and said: "Mr. President, the Lord Jesus never built a church but what the devil built a chapel close to it; and he is here now, this moment, in this room, with his finger in the ink-horn not to write your constitution but to bolt it out."

"The laughter" says Dr. Dwight,[1] "caused by this sally dispelled the storm and the clear sun appeared again." The final vote was unanimous. A striking illustration of the spirit of intolerance that prevailed at this time is found in the decision that was made regarding the conduct of the meetings of the Board of Managers of the Bible Society. It was discovered that whoever offered the opening prayer, whether liturgical or extemporaneous some present would not say "Amen." To avoid controversy no religious exercise was permitted, at the Board meetings besides the reading of a portion of the Scriptures.[2]

Dr. Lyman Beecher and Dr. William Patton represented American Congregationalists in the Conference in London in 1846 that organized the World Evangelical Alliance. During these years the historic community churches of New England, in Connecticut, in some cases,

[1]Centennial History of American Bible Society, pages10-20.
[2]Ibid., page 62.

bearing the Presbyterian name, sent out multitudes of their choice families to establish homes, first in Central New York, then to the Western Reserve of Ohio and on to what is now the great interior and Northwest. The more highly organized and authoritative structure of the Presbyterian form of government enabled them to push plans of Missionary activity that gathered into their ranks a large portion of the New England emigration. It was not until the middle of the nineteenth century that Congregationalists came to a realization of denominational responsibility beyond the borders of New England where it had taken such strong hold for two centuries. This denominational spirit has not hindered Congregationalists from taking their full share in coöperative and interdenominational work. In these movements the name of Francis E. Clark will ever have a high place as the founder of the Christian Endeavor Society. Among pioneer federated movements the "Maine Commission" and the "Church Federation of Hartford" hold an historic place. In connection with the founding of these organizations chief place must be given to President Hyde of Bowdoin College, and Dr. Alfred T. Perry, who at the time of his death was President of Marietta College, Ohio. I have dwelt at length upon this Congregational history because of its relation to the cause of Christian Unity since the early settlement of the Country.

We come now to a brief summary of the direct service rendered by Congregationalists in founding the Federal Council of the Churches. This story is brief because the service, rendered by the men whose names are mentioned is woven into the narrative of the previous chapters. When in 1886 the American branch of the Evangelical

Alliance under the Presidency of William E. Dodge decided to make it an aggressive and helpful instrumentality in advancing the cause of Christian Unity, they called to its executive leadership a man in the early prime of life whose name had become widely known as the author of "Our Country," an epoch making book. In the spring of the year in which these lines are written (1916) Josiah Strong, entered the fields of higher service. During his long illness no murmur fell from his lips as he waited God's will and hoped strength might be granted for work that he loved. With a smile upon his face as he greets his friends, even in the weariness of the long night watches, the exultant hope of his long life broke forth in the words, "The kingdom is coming."

Few men in their day and generation, have done more than Josiah Strong, in aiding to bring the Kingdom of God into the thought of men. With prophetic vision, he uttered a message that profoundly influenced the life and ministry of the Church of Christ. Dr. Strong was prominent in the group of ministers and laymen who in 1893 founded the "Open and Institutional Church League," in whose counsels we find the springs of action that brought about the organization in 1900 of the "National Federation of Churches." In this "League" fellowship we find the names of Charles Dickinson, Graham Taylor, John L. Scudder, Henry H. Kelsey, Alfred T. Perry, and other prominent Congregational ministers and laymen. The National Federation of Churches was organized on the lines of the Free Church Council of England and Wales. Its work gave opportunity to utilize the services of Congregational leaders who had already given help and guidance in founding State and

local federations. Prominent in this list is the name of President Hyde of Bowdoin College, one of the founders of the "Inter-denominational Commission of Maine. Alfred T. Perry, while professor in the Hartford Theological Seminary, initiated the movement that founded the Hartford Federation of Churches. Dr. Ward T. Sutherland, at the time, pastor of the Congregational Church in Oxford, N. Y., secured the appointment in 1889 of a committee of the New York State Association of Congregational Churches, that asked other state ecclesiastical Bodies to appoint delegates to the Conference that organized the New York State Federation of Churches, at Syracuse in the autumn of 1900 Dr. Sutherland, and Dr. E. N. Packard, then pastor of a church in Syracuse, were active members in the work of this State Federation, in its early and faithful activities.[2] Rev. Henry A. Miner, in the vigor of years past the Psalmists' limit, was the foremost leader in an alignment of Christian forces that founded the Wisconsin Federation of Churches. The Rev. W. H. Thrall holds a like place in the history of the Federation of Churches of South Dakota. Joseph H. Chandler, the first executive secretary of the Chicago Federation of Churches will be remembered for his services in connection with the second quadrennial session of the Federal Council. The chairman of the local committee that arranged for this meeting was the Hon. T. C. MacMillan a former Moderator of the National Council of Congregational Churches.

Naturally Congregationalists have been prominent in all the Federation work that has developed in New England. Ruen Thomas, D.D., the eloquent Boston preacher and leader was the first President of the Massa-

chusetts Federation of Churches. His voice and pen were always ready to advocate the cause of Christian Unity.

The Protestant denominations of Massachusetts and Rhode Island, as well as the country at large owe a special debt of gratitude to the Rev. Edward T. Root, for his indefatigable labors in behalf of Church Federation.

I linger for a moment among memories of those who have entered into the life immortal. In another chapter reference has been made to the services rendered by Meletiah E. Dwight, D.D., in the founding of the Federal Council. For ten years he was pastor of the Congregational Church of Onarga, Ill., and then from 1879 to 1888 at Fairfield, Iowa when illness compelled him to give up the active work of the ministry. In the stewardship of wealth that became the responsibility of later years, Church Federation held a large place. When Dr. William Hayes Ward, the veteran editor of "the *Independent*" accepted a place on the executive committee of the National Federation of Churches in 1900 it was my privilege to suggest ways in which his large experience and facile pen were most effectively utilized. His counsel in the deliberations o fthe Inter-Church Conference on Federation in 1905 was invaluable.

As a vice-president of the National Federation of Churches and in a notable address given at the Conference in Carnegie Hall (1905) the beloved Congregational leader, Samuel B. Capen, disclosed his deep interest in the founding of the Federal Council. I can never forget the cheering words with which he greeted me whenever I called at his office in Boston.

Congregationalists had reason to be pround of their representatives on the program of the conference that adopted the Constitution of the Federal Council, and in the Council of Philadelphia, that completed its organization. In this list were found the names of President Tucker of Dartmouth College, Washington Gladden, William Hayes Ward, President H. C. King of Oberlin, Amory H. Bradford, Newell Dwight Hillis, Hon. David J. Brewer, Associate Justice of the Supreme Court of the United States, S. Parkes Cadman, Hon. Samuel B. Capen, Rockwell H. Potter, James L. Barton, E. T. Root, A. E. Dunning, President Ozra S. Davis.

Congregationalists have given faithful service in connection with the work of the various Committees and Commissions of the Council. Dr. James L. Barton, as chairman of the Commission on Foreign Missions, from its founding has presented reports that have won the commendation of leaders in all the constituent Bodies composing the Council. President Ozra S. Davis, of the Chicago Theological Seminary prepared the helpful report on "The Church and the Immigrant," submitted to the Council at Philadelphia (1908). Dr. William A. Rice, while pastor of a church in Newark, N. J. aided the work of federation in that city and was an efficient member of the Executive Committee of the National Federation of Churches. Asher Anderson, D.D., rendered good service as one of the secretaries in the Conference in New York (1905), and at the Council sessions in 1908. For several years, while general secretary of the Congregational Home Missionary Society, Dr. H. C. Herring was one of the most faithful members of the executive and administrative committees of the Council. He was

one of the strong men whom this committee would have been glad to secure for executive leadership. In the quest to secure a successor to take up responsibilities that I had carried until ill health compelled my retirement the committee turned to the secretary of the "Commission on Social Service" who had been called to this position while pastor of the Congregational Church in South Norwalk. Since December, 1912, Dr. Macfarland has been the General Secretary of the Federal Council of the Churches of Christ in America.

Congregationalists, as we have seen, have had a notable part in achieving *liberty* and breaking the old time shackles of sectarian intolerance. The twentieth century of the Christian Era is to disclose the part they will have, with sister Churches, in achieving *unity*. The record thus far is hopeful.

DISCIPLES OF CHRIST.

In 1873, while editor of *The Alliance,* in Baltimore, I first met some members of the "Disciple" fellowship. I have to confess that in my New England home up to this time, I had never known anything about this group of Christians that had already grown into a great fellowship in the Middle West. It so happened that during my stay in Baltimore I was brought into pleasant relations with a few of the leading families of "Disciples" in that city. From this time on, and especially in later years, I have numbered among my cherished friends ministerial leaders in this body of believers that in its membership stands fifth in the list of denominational bodies in the

United States. Quite recently an honored member of the Executive Committee of the Federal Council representing the Disciples, the Rev. Peter Ainslee, D.D., prepared a historical sketch of the fellowship, in which he has had a large leadership for many years.[1] This sketch I transfer to these pages:

"Little more than a hundred years ago a movement arose in the Presbyterian household out of a desire for freedom in the practice of catholicity of religion. It sought for the union of all Christians upon the personality of Jesus Christ. It discarded all denominational names and human creeds, taking the name 'Christian' or 'Disciple of Christ,' and having no book of authority save the Holy Scriptures. Its leader in Kentucky was Barton W. Stone, and its leaders in Pennsylvania were Thomas Campbell and his son Alexander.

"The times, however, appeared not to be ripe for such a movement and these men and others were thrust out of the Presbyterian Church. Stone and those associated with him maintained an independent course, not affiliating themselves with any other communion, but the Campbells and those associated with them, fearing that they might become the nucleus for another communion, sought affiliation with the Baptists, and after nearly twenty years of uncertain fellowship with that communion, they were again thrust out. They faced the inevitable necessity of becoming a separate communion, against which they protested. The movement under the Campbells and that under Stone, being similar in their aims, consolidated. Most of Stone's associates followed his leadership into

[1] "The Churches of the Federal Council," edited by Rev. Charles S. Macfarland, 1916.

the union, so that Kentucky at once became the stronghold of this union movement, as well as Ohio, where Walter Scott, a Scotch Presbyterian, had become associated with the Campbells and was an evangelist of great power, with crowds attending his ministry.

"In 1809 Thomas Campbell issued a lengthy document entitled 'Declaration and Address,' which was addressed 'To all that love our Lord Jesus Christ in sincerity throughout all the Churches.' In this he affirmed, 'That the Church of Christ upon earth is essentially, intentionally and constitutionally one; consisting of all those in every place that profess their faith in Christ and obedience to Him in all things according to the Scriptures, and that manifest the same by their tempers and conduct and of none else, as none else can be truly and properly called Christian.' It was an earnest and gentle appeal for the union of all Christians and proved an epoch-making document in the annals of Christian union. From him came the familiar slogan, 'Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent.' On the passage of the decree of the Dover Baptist Association of Virginia in 1832, which marks the separation of the Disciples from the Baptists, the history of this movement for peace in the Church may be said to have its beginning of a separate existence. In 1835 a union was effected with those Christians under Stone and for the next few decades the message for the union of the Church as presented by these leaders swept with phenomenal power throughout the country, especially in the western states, where great meetings were held and thousands identified themselves with this simple faith.

"Agreeing with evangelical Christians on the great

fundamentals of our common faith, they sought a basis for union by eliminating those things as tests of fellowship about which we differ and by uniting on those things on which there is a universal agreement. So their message had nothing to do with the formation of a new creed, even if the new movement did develop into a new communion against their wishes. They sought to embrace the great catholic principles upon which all Christendom was agreed. They believed that conformity to those principles would lead believers out of the confusion of denominationalism into the peace of a united Christendom.

"The catholicity of their message may be summed up under five heads:

"(1) The catholic name. They recognized Christians among Presbyterians, Baptists, Methodists, Episcopalians, Lutherans and all others who confess Jesus as Lord and Saviour, but these names were divisive and perpetuated division, which appeared to be in opposition to the prayer of Jesus and the teachings of the New Testament writers. Even the name Roman Catholic was not catholic, for the term 'Roman' destroyed its catholicity and made it provincial; neither was the Holy Catholic Church a proper designation, 'catholic' not being a noun but primarily an adjective. The Scriptures furnish the only catholic names for believers, and these are, for the individuals, 'Christians,' 'Disciples,' 'Disciples of Christ,' 'Friends,' etc., and for the organization, 'Churches of Christ,' 'Church of God,' 'the Church,' 'Christian Church,' etc. So to the Disciples there were no other names to wear but the catholic names of the Scriptures, which all believers and Churches used in a secondary sense. The

Disciples sought to make their use primary and so they have worn no other names and have urged other believers to do likewise.

"(2) The catholic creed. All the communions had separate creeds. The Presbyterians had their Westminster Confession of Faith; the Episcopalians had their Thirty-nine Articles; the Methodists had their Articles of Religion and Discipline; the Baptists had their Philadelphia Confession of Faith, etc. It was not a question whether these creeds taught truth or error. They were master productions and registered thought, but they were divisive and not catholic. Presbyterians would not accept the Thirty-nine Articles, nor would the Baptists accept the Methodist Discipline. For the Disciples to have sought to introduce a compromise creed would have been the height of folly. They were seeking for a union basis on catholic principles. So they went back to the beginning of the Church, when the simple creed was the confession of the Messiahship and Lordship of Jesus and the commitment of their lives in obedience to Him. To those expressing a desire to follow Christ they did not ask so much *what* they believed as *whom* they believed. Consequently every person deciding for Christ was asked to affirm publicly his belief in Jesus as the Christ, the only begotten Son of God, implying their commitment to Him as Lord and Saviour. This was catholic ground, for all believers accepted the fact of Christ. So the Disciples gave their allegiance to the simple creed that expressed faith in and obedience to the personality of Jesus Christ and they sought to have all believers do the same.

"(3) The catholic book. Every communion accepted the Scriptures as containing the Word of God. Upon

this there was no dissent, but the various communions had their systems of theology as tests of fellowship and these were divisive and destructive to the peace of the Church. These systems of theology could be made schools of thought and against this the Disciples made no dissent, but to make them tests of fellowship was provincial and opposed to catholicity. Since all agreed upon the Scriptures, why could not the Scriptures alone be sufficient? They appeared to have been largely so for the early Church. Why should not they be for the Church in modern times? Besides, the distinctive message of Protestantism was justification by faith, sole authority of the Scriptures, and the right of private interpretation. The Disciples, believing heartily in these principles, pushed them to their ultimate conclusion and consequently beyond Protestant creeds and systems of theology, claiming the Scriptures to be sufficient for the rule of Christian life, which was expressed in the phrase of Chillingworth: 'The Bible and the Bible only is the religion of Protestants.' Again they were on catholic ground, and taking the Scriptures as their only book of authority they sought to persuade others to take this catholic book as their sole authority.

"(4) The catholic mode of baptism. The Campbells, Stone and others in the early history of the Disciples were pedobaptists, but they had committed themselves to a catholic policy for the union of the Church. They had a hard struggle on the baptismal question, for all their training was in the principles of pedobaptism. But finally seeing no other course for peace in the Church than to take that mode of baptism which is recognized by all Christians, they were rebaptized by immersion and

forthwith urged all believers who sought for Christian union to adopt this mode of baptism.

"(5) The catholic brotherhood. Thomas Campbell had affirmed, 'That division among Christians is a horrid evil. It is anti-Christian, as it destroys the visible unity of the body of Christ as if He were divided against Himself, excluding and excommunicating a part of Himself. It is anti-Scriptural as being strictly prohibited by His sovereign authority and as a direct violation of His express command. It is anti-natural as it excites Christians to condemn, hate and to oppose one another who are bound by the highest and most endearing obligation to love each other as brethren, even as Christ has loved them.' With this conception they sought for wider fellowship than any communion allowed, although sometimes they faltered here, but the ideal ever remained in the minds of the leaders. Jesus had said, 'By this shall all men know that ye are My disciples, if ye have love one to another.' To love the brotherhood and that brotherhood to be confined to the members of one communion, was opposed to the principles of Christ, but the brotherhood includes all who love our Lord Jesus Christ in sincerity and obey His commandments. It was a catholic fellowship that had in it the prophecy of the union of the divided House of Christ and bore fraternal greetings to all Christians.

"With this message of evangelical catholicity and Christian fraternity they pleaded for Christian union and advanced with this as the chief ensign upon their banners. They felt that these things must be said. There could be no other apology for their separate existence. While these utterances are now being made by many in the

various communions, however, in those days no communion would tolerate their proclamation. The Disciples were not slow in proclaiming the message of primitive Christianity as it appeared to them, and herein lies much of the secret of their rapid growth. They saw that the peace of the Church was necessary to the fulfillment of the prayer of Jesus when He said: 'I pray .....that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent Me.' With little more than eighty years' history as a separate people, they number alone in the United States 1,500,000, with churches also in Canada, Australia, England, Scotland, Norway, Sweden, Denmark and Russia. Their mission stations are in China, Japan, India, Korea, Tibet, Turkey, Africa, Cuba, Jamacia, Mexico, South America and the Philippines. They have something less than forty colleges scattered over the United States, Bethany College, W. Va., which was founded by Alexander Campbell, being the first college in the world that made the Bible a text-book like any other book in a college curriculum.

"Their national convention, which meets annually, is known as the 'General Convention of Churches of Christ,' and in all the states of the Union their churches are organized into annual conventions, known usually as the state conventions of Churches of Christ and sometimes as the state convention of the Christian Church. The government of their churches is congregational, their officers being ministers, elders, deacons and trustees.

"Many of their men have been first in the annals of American history and English history as well, and have

made valuable contributions to the political and educational life of their nations. With the Disciples the union of the Church and the evangelization of the world are inseparably connected. It is a matter with them of great rejoicing that the whole Church is beginning to see that the union of Christians is as much in the program of Christ as His death on the cross and His resurrection from the dead. It must come as sure as the tides ebb and flow. It devolves upon every believer so to cultivate peace in the Household of God that his life shall be a faint echo of the life of our Lord, whose we are and whom we serve."

Among the leaders in the Disciple fellowship who took part in the Inter-Church Conference on Federation in 1905 were James H. Garrison, H. L. Willett, and F. D. Power. Dr. Power was chairman of the committee on "Sabbath Observance," that reported to the first meeting of the Council in Philadelphia in 1908. Since that date Dr. Peter Ainslee, of Baltimore, has filled the chairmanship of this committee and with Dr. Idleman, of New York, is a member of the Executive Committee of the Council.

FRIENDS.

The Society of Friends, though one of the smallest tribes in Israel, is a glorious society; for it has borne witness to the inner light which 'lighteth every man that cometh into the world'; it has proved the superiority of the Spirit over all forms; it has done noble service in promoting tolerance and liberty, in prison reform, the emancipation of slaves, and other works of Christian philanthropy."

—Philip Schaff on Reunion of Christendom, 1893.

"The Five Years' Meeting appoints from its membership a committee to represent Friends in the Federal

Council of the Churches of Christ in America, and is, therefore, the organization through which Friends in America coöperate with other evangelical denominations. Variations in belief and practice among Friends themselves have given rise to three different groups, known as Orthodox, Hickeite and Wilburite Friends, respectively; in addition, there are a few isolated congregations which do not consider themselves as belonging to any of the foregoing. The names Hicksite and Wilburite, are derived from the surnames of the two men who were prominent at the time when the divergence in belief in two respective lines was developed; the name Orthodox was given because the views held by this group were considered by those who used the name originally as being more nearly in agreement with the doctrines accepted by the other evangelical denominations."—*Professor Allen D. Hote in "Churches of the Federal Council."*

MENNONITES.

Some years ago a young lady of evident culture and ability called upon me at my office in the Bible House in New York, seeking an opportunity, if possible, to go out and speak in behalf of Church unity. Her spirit was that of Joan of Arc, and I was interested in her evident belief that she had a special mission to perform. After listening to her plea I asked her in what Church she held her membership. She replied, "I am a Mennonite." I closed the interview by saying, "My dear young friend, if you will return home and labor for unity among your people, when success has attended your efforts, I am quite sure a place will be found for you to advance the cause of unity in other directions." I have never seen or heard from my caller since that time.

The entire membership of the Mennonites in the United States is approximately 80,000, divided into *thirteen* different branches. Of these branches the General Conference, numbering about fifteen thousand, is a constituent body of the Federal Council. This conference is doing both missionary and educational work. At the present time there are forces working for unity among the different branches of the denomination. We can but hope that these plans will prosper and this estimable Christian fellowship be brought into the coöperative connection with the Federal Council that from the beginning has given the General Conference a representation in the Federal Council.

METHODIST PROTESTANT.

"The Methodist Protestant Church was the outgrowth of the discussion of lay delegation in the Methodist Episcopal Church in the early part of the nineteenth century. The Methodist Protestant Church, while aiming to preserve the traditions and spiritual fervor of Methodism, also endeavors to conjoin with this a representative and democratic form of ecclesiastical government. She recognizes that the ultimate authority in all matters of church government is inherent in the ministers and members of the Church. She believes that the living Church which God has established in the hearts of his children requires that the outward visible church should provide that all its members should have a voice and a representation in its councils and legislation."—*Chancellor D. S. Stephens in Sanford's Cyclopedia of Religious Knowledge.*

The Methodist Protestant Church has been a helpful supporter and advocate of church federation. In the Conference of 1905, D. S. Stephens, M. L. Jennings, and

F. T. Tagg, took part. I recall delightful friendships formed with these men, and others, in connection with secretarial duties and as a representative of the National Council of Congregational Churches in the negotiations that at one time promised to bring into one fellowship the United Brethren in Christ, the Methodist Protestants and the Congregationalists.

EPISCOPAL GROUP OF CHURCHES.

METHODIST EPISCOPAL.
METHODIST EPISCOPAL, SOUTH.
AFRICAN METHODIST EPISCOPAL.
AFRICAN METHODIST EPISCOPAL, ZION.
COLORED METHODIST EPISCOPAL.
MORAVIAN.
PROTESTANT EPISCOPAL.
REFORMED EPISCOPAL.
UNITED BRETHREN.
EVANGELICAL ASSOCIATION.
UNITED EVANGELICAL.

METHODIST EPISCOPAL CHURCH.

"The Methodist Church, the church of John Wesley, Charles Wesley and George Whitefield—three of the best and most apostolic Englishmen, abounding in useful labors, the first as a ruler and organizer, the second as a hymnist, the third as an evangelist—is a glorious church; for she produced the greatest revival since the day of Pentecost; she preaches a free and full salvation to all; she is never afraid to fight the devil, and she is hopefully and cheerfully marching on, in both hemispheres, as an army of conquest."

—*Philip Schaff in Reunion of Christendom.*

President Ezra Stiles, of Yale College, writing about the year 1780, made these prophetic comments on the denominations then existing in the colonies recently linked

in the constitutional life of the United States, "There are," he says, "the Episcopalians, there are the Presbyterians, and the Congregationalists, and the Baptist and the Dutch Calvinists. The Episcopalians are potent in and around Philadelphia and in the Middle states, and they are likely to be so. The Presbyterians are about New York and in New Jersey, and they are likely to hold New York and New Jersey. The Baptists sow beside all waters. As to Wesleyans," he adds, "They are a small folk, and they are not to be reckoned as an appreciable force in the future religious condition of America."

United Methodism to-day stands foremost among the religious forces of our country. By reason of a historic record that is brief in years the sins of intolerance and persecution do not mar this record of marvellous growth. That an aggressive assertion of denominational responsibility has not at times been the source of sectarian pride and devisive evils, especially in small communities, cannot be denied.

American Methodism, true to the spirit of John Wesley in his desire to form a League offensive and defensive with every follower of Christ, early developed a life of freedom from bigotry and in the atmosphere of the growing spirit of tolerance that marked the latter decades of the nineteenth century, has always been the friend and advocate of Christian Unity. Even in the years when in New England and other Eastern States, older and strongly entrenched denominations were loath to recognize in a fraternal and kindly way, the spiritual and evangelistic activities of itinerant preachers whom they looked upon as intruders, Methodism was led by

men of such nobility of Christian character and breadth of vision that in the middle years of the nineteenth century we find among them leaders in the movement that was drawing the churches into closer unity of thought and purpose.

Stephen Olin, the second president of Wesleyan University (1839-1851), in his day was recognized not only for his eloquence as a pulpit and platform speaker but for an intense longing and confidence in the coming of the time when the prayer of our Lord would be answered in the unity of His followers: President Olin was a delegate to the great conference in London that founded the "World Evangelical Alliance." In an address at Free-Masons' Hall, London, August 20, 1846, he said: "I rejoice to say—and my heart burned within me last night, when my brethren from America were testifying of the success of this good cause there—that the proposition for holding this conference was received in America with a most unexpected, cordial and all but universal welcome. For several years I had considered myself a little in advance of some of my brethren in the matter of Christian charity, and I had hoped that something could, at no distant time, be done to promote the more entire unity of the Church; but I confess I had no hope of such results as have since developed. Eight or ten years ago I offered up my sectarian bigotry, if any more were left in my heart, upon the altar of my Saviour. I had been set apart for the work of the ministry, and had been sent into foreign lands, where I had to lament over the mournful condition of the Churches of the East.

"I remember well the hour when, walking solitarily upon the banks of the Nile, I lifted up my voice, when

none but God heard me, and offered up my sectarian bigotry and vowed that I would never permit a difference between Christians because they were not of the same opinion."

"The denomination" said President Olin "to which I belong is one of the youngest, though now one of the largest, and I know that in the course of its progress, it has met an enormous degree of opposition and reproach and has endured a great deal of unkindness. So it was that the battles which were fought twenty or thirty years ago left the Churches, and above all, left the ministers in armor, like the Knights of old, standing with their weapons by them, looking out defiance upon those around, and bidding men to keep at a proper distance if they hoped to maintain peace."

Speaking of the great change of feeling that had come, Dr. Olin concluded his address with these words, "No sooner had the Church lifted up this banner of union, than it became as it were, a point of attraction, drawing toward it clouds, sailing about in every part of the heavens, which poured forth an abundance of rain. God was in this enterprise.

"May I speak a single word in reference to what I may be supposed to know of the state of feeling in my own denomination. Of the different conferences of the Methodist Episcopal Church to which I belong, I believe all but one have, by an almost unanimous vote concurred in the objects of this Alliance, and many have sent out preachers and laymen to represent them here. I am a delegate, representing here nearly four hundred Christian ministers, who, by a unanimous vote, or nearly so, requested me to leave my usual occupations to bear testi-

mony before this great assembly of the sons of God that they concurred most heartily in your enterprise. And I may say that the Methodist denomination generally are of the same mind, and tender through their representatives who are here, their cordial approval, and the pledge of their coöperation, so long as you pursue the things which make for peace and the glory of the Saviour.

"Having made this statement and expressed our unbounded and heartfelt concurrence in this movement, I shall resume my seat simply adding, with regard to these meetings, that since I came into the world, I never before have enjoyed seasons of such unmingled satisfaction, or have felt so deeply how precious is the tie which binds the sons of God together."

In reading these touching and eloquent words I do not wonder that the separation of the Methodist Church over the slavery question was a heart breaking experience to President Olin.

Coming down to 1857 we listen to the voice of another peerless Methodist preacher speaking in behalf of Christian Unity. Bishop Matthew Simpson was a delegate to the "World Evangelical Alliance" at its meeting in Berlin in the autumn of 1857. His travelling companion was Dr. John McClintock and they were the guests of ex-Governor Wright of Indiana an eminent Methodist layman, and at the time American Ambassador to Berlin.

In one of the meetings of the Alliance Bishop Simpson said: "As in Germany, so also in the United States, the independence of the several sovereignties secured freedom of thought and action while the confederation gave strength and power to the whole and it was so with the

Church, singly, the churches did great good, but when united in heart and activity they offered a sublime spectacle to the world. He believed it was the desire of American Christianity that all Christians in all the earth should be one in Christ Jesus."

Dr. McClintock, in a letter written at this time gives us a brief summary of a great sermon which Bishop Simpson preached in the Garnisor Kirche under the direct control of the King, "It was" says Dr. McClintock, "the first time that an established church in Prussia had opened its doors for the preaching of the gospel by an Evangelical minister of the English or American Church. The bishop's text was John XVII. 11-22. He showed first that Christian unity was possible from the prayer of Christ; secondly that it was desirable; and thirdly that it was essential to the world's conversion.

"These were the subdivisions of the first head; the second was occupied in showing that true Christian union consists not in unity in belief, for this is not possible as long as minds and nations differ so widely; not in uniformity of worship, which is equally impracticable, even if desirable: but in union of fellowship with Christ, and of Christian activities and labors for the advancement of Christ's Kingdom.

"The sermon was masterly, both in the structure and the filling up, and the lucid neatness of its statement and exposition was only surpassed by the pathos and tenderness of its exhortation to Christian unity and fidelity. Many an eye was dimmed with tears, and many a heart formed new resolutions for the service of God under that sermon." (Life of Bishop Simpson, pp. 343-344).

Coming down to 1888, we listen to the prophetic message of Professor William North Rice, of Wesleyan University.[1]

Among the leaders in the Methodist Episcopal Church who aided in the founding of the Federal Council of the Churches of Christ in America no one will question that first place is to be given to Frank Mason North. Dr. North was an active member of the interdenominational group of ministers and laymen that in 1893 organized the "Open and Institutional Church League." It was this fellowship that gave support and counsel in action that brought into existence the National Federation of Churches formed on the lines of the Free Church Council of England. When this Federation authorized and sent a letter to the highest judicatories of our Evangelical denominations asking them to appoint delegates to a proposed conference in the interest of Church Federation, the names of F. M. North and W. I. Haven, were among its signers.

In the "team work" that arranged the details of this historic gathering these life long friends met their full share of responsibility. Dr. North was elected to sit at the head of the conference secretarial group and his concise and accurate report of the meeting is the most important part of the volume giving its proceedings and decisions. Dr. Ezra S. Tipple, now, president of Drew Theological Seminary and the Rev. Wallace McMullen, D.D., then pastor of the Madison Avenue Church, New York, gave most helpful assistance.

As chairman of the Federal Council Commission on Social Service at the first meeting of the Council in Phila-

[1]See pages 99-102.

delphia in 1908 Dr. North made a report the influence of which still continues, to gain in volume and strength.

Another Methodist contribution of invaluable helpfulness was made at this Philadelphia meeting that completed the organization of the Federal Council. I refer to the report on "International Relations," given by Dean, now Judge Henry Wade Rogers. This masterly historic statement, with appended resolutions favoring international plans of arbitration, had great influence in the decision of Mr. Carnegie to endow the "Church Peace Union" with a foundation of two millions of dollars. This "Union" stands in very vital relation to the Federal Council. Dr. William I. Haven, from the beginning, has given the Council the benefit of his rare executive gifts. If my frequent calls at his room, while the office of the Council was in the Bible House, was a source of weariness to him he never let me know it. As members of the Executive Committee Bishops Cranston and McDowell, again and again, have rendered invaluable aid. Dr. Charles E. Bacon, during the period in which he had charge of the Chicago office won the esteem of all who came in contact with him. This record of service will ever keep the names of John S. Huyler and Samuel W. Bowne in grateful remembrance. A word of appreciation is due also for the assistance that the cause of Christian unity and inter-denominational coöperation in matters of common interest, has received from Methodist editors, Dr. Buckley and his successors in New York, Dr. Gilbert in Cincinnati, Dr. Spencer in Kansas City, and others have taken every opportunity to give aid and guidance in making the Federal Council the power it is to-day in the life of the churches and of the nation.

In the very nature of things the Methodist Episcopal Church, if true to the teaching of its far visioned chief founder, cannot fail to be the advocate and helper of Church Federation as now realized in and through the Federal Council of the Churches of Christ in America. In this connection I recall John Wesley's words penned in 1755, "Would to God that all party names, and unscriptural phrases and forms, which have divided the Christian world, were forgot, and that we all might agree to sit down together as humble, loving disciples, at the feet of our common Master, to hear His word, imbibe His Spirit, and to transcribe his life in our own."

METHODIST EPISCOPAL CHURCH, SOUTH.

In the Providence of God the Methodist Episcopal Church, South, numerically the largest, and holding a commanding position in the social, intellectual and religious life of the States south of the Mason and Dixon line has given invaluable assistance in bringing together the Evangelical Churches of our country in federal and coöperative union.

Protestant forces were dominant in the early development of the South. The part acted by Hugenots, Moravians, Scotch Presbyterians, and the Church of England, is a fascinating story in which the early ministry of John Wesley in the Carolinas and the evangelistic labors of George Whitefield, forms an interesting chapter. In no section of the United States was the marvellous mission of Wesley and his associates, followed by more fruitful results. The name of Francis Asbury, the great apostle of American Methodism, heads the list of that heroic band of itinerant preachers who both in the South

and the North, by their incessant efforts changed the religious life of the nation. This onward progress was shadowed by the ominous cloud that held in it dynamic forces that separated (1845) the young and vigorous Methodist fellowship of the United States along sectional lines; a cloud that in a few years burst with terrible fury over the land. Only in imagination, can the desolation and sorrow be conceived, that filled Southern hearts and homes at the close of the Civil War. To-day we marvel and rejoice over the restoration that half a century has wrought in our fair Southland. It is a record into which Christian faith and vision is woven in every line. During the past fifty years the Southern Methodist Church has grown with amazing rapidity. True to the democratic ideals and spirit of its founders it has ever been ready to join in the desire expressed by John Wesley "to form a League offensive and defensive with every follower of Christ."

The Methodist Church, South, that is now looking forward to a reunited American Methodism, was ready to welcome the call that brought together the Christian forces of the United States to organize the Federal Council of its evangelical Churches.

Under action taken at Washington, D. C., early in 1902, the letter was prepared and sent out to the highest judicatories of the evangelical Churches of the United States, asking them to appoint delegates to an Inter-Church Conference on Federation to be held in New York in the fall of 1905. The first Constituent Body to respond to this invitation was the General Conference of the M. E. Church, South at its session in Dallas, Texas, early in May, 1903. Bishop Hendrix and his

colleagues had extended to me a cordial invitation to present the letter missive in person. As there was no church in the city large enough to accommodate the conference and those who desired to listen to its deliberations, the sessions were held in the Exposition Building some distance from the business part of the city. I recall with pleasure the greeting and response that was given my message. On my way back to the hotel, a little incident occurred that I have often mentioned to friends in the "Disciple," and other fellowships. In the seat back of me, in the open trolley car, was a group of conference delegates. Unaware that I was so near that I could not help hearing their conversation, one of them remarked, "Who was that brother that spoke this morning was he a Cambellite?"

In the spring of 1905, while the Committee of Arrangements for the Inter-Church Conference on Federation were completing their work, the New York City members met for an informal luncheon at the Aldine Club. It was the general consensus of opinion that one of the most important place, in many respects, to be filled at the coming conference, was that of chairman of the Business Committee, as this committee would be in charge not only of matters of detail, but of organization and the submitting of a draft of a Constitution for consideration and adoption. The question loomed large. "Who was the best man for this place?" When my opinion was asked I presented the name of Bishop Hendrix. This nomination met with a unanimous approval. The only interrogation raised was, "Is this great Southern Church in full sympathy with the movement to bring together Christian Bodies of the United States in an

officially delegated and representative Council?" On this point I could bear unreserved testimony.

The General Conference before its adjournment placed the appointment of delegates in the hands of the College of Bishops and when the Inter-Church Conference on Federation assembled in Carnegie Hall at its opening session, November 16, 1905, one of the most representative group of ministers and laymen ever sent from the South to the North, responded to the roll call of delegates. The report of the Executive Committee of arrangements was first read and approved. It created two important committees. The one on Business[1] was composed of forty members in order to give every Constituent Body a representative, the other on correspondence consisted of ten persons. The Business Committee was charged with the entire guidance of the affairs of the conference, so that all resolutions and communications as well as plans having in view the coöperation or federation of the Churches were first referred to this committee." The Business Committee unanimously selected Bishop Hendrix as its head. With such veteran leaders in ecclesiastical assemblies as William H. Roberts permanent chairman of the conference and E. R. Hendrix as leader of its organizing and directing Committee, the sessions of this historic assembly moved forward in action that did not trammel free and helpful discussion, but so controlled that no side issues or frittering of time on unimportant matters, was allowed. Every moment, as the record shows, was fraught with interest and practical decisions.

When the Inter-Church Conference on Federation came to a close a new chapter in the history of American Christianity had been opened and the Churches of the

country at large had learned as never before of the strength and vision of the great Christian leaders of the South. As a good Presbyterian of national reputation, said later on "It was foreordained that Bishop Hendrix should be the first President of the Federal Council of the American Evangelical Churches."

On Saturday morning (November eighteenth), Chairman Hendrix in behalf of the Business Committee submitted the "Plan of Federation" that with slight changes was adopted by the conference and after acceptance by the highest judicatories of the denominations in its present fellowship, it became the Constitution of the Federal Council of the Churches of Christ in America. In introducing this report Bishop Hendrix said. "I am very glad as chairman of that large committee which you appointed some days ago to be able to bring in a unanimous report from the committee. We discussed it from many points of vision and differences of opinion, and have eliminated what might have been dear to some hearts, to be, like the Constitution of the United States, amended on future occasions. Mr. Gladstone said the Constitution of the United States was the most wonderful and complete document that ever came at one time from the brains of man. He had not seen this! Therefore, desiring you to know how unanimous the committee was in formulating this Plan of Federation, I now request Dr. Lord, secretary of the committee of forty and also of the sub-committee of five that submitted this to the committee of forty to present it to this body. The delegates listened with intense interest to the reading of this "Plan of Federation," as the time for adjournment was near a motion prevailed that ordered the distribution

of printed copies among the members of the conference and made its consideration the order of the day on Monday at 9:50 A.M. Of the action then taken and the work of the conference, mention has been made in another chapter.[1]

The Rev. John J. Tigert, D.D.,[1] as chairman of the Committee on Correspondence, prepared the communication that was sent out to the several Churches included in the Plan of Federation. It closed with these words. "We trust that we are not overbold, brethren, in interpreting the significant unanimity of this conference to mean that Christians of the several communions are nearer than ever before to their common Lord; and we pray that, speaking the truth in love, we may continue to grow up into Him in all things who is the Head, even Christ; from whom the whole body fitly joined together and compacted in the measure of every part, maketh increase of the body unto the edifying of itself in love."

Bishop Tigert was a man of strong and loveable character and made many friends during the sessions of the conference. I was in Birmingham, Alabama, and attended several sessions of the General Conference that a few days later elected him bishop. In the autumn of this year (1906) while filling engagements in New York Bishop Tigert spent an hour with me at my office and we took luncheon together. It was an interview filled with

[1]Bishop John J. Tigert was for a time Professor of Mental and Moral Philosophy in Vanderbilt University, Nashville, Tenn. After filling important pastorates he gained eminence as editor of the *Methodist Quarterly Review* and Book Editor of the M. E. Church, South. Elected bishop in 1906 his life was cut short by a painful accident soon after he began the duties of this responsible office.

sacred memories. As I bade him good-bye with good wishes, at the corner of Ninth Street and Fourth Avenue, I remember waiting a moment, as he crossed the street, and admiring his stalwart form that was the embodiment of physical as well as spiritual and mental strength. How little we realized that the hour of his translation from earthly service was near at hand.

The fame of Bishop Galloway[1] as a pulpit and platform orator was fully sustained by the eloquent address that he gave during the sessions of the Inter-Church Conference on Federation. I shall never forget the scene at the close of the address as the colored delegates to the conference rushed forward with tearful but happy faces to give him their heartfelt congratulations. As he met them with his kindly and almost fatherly greeting I recalled how much the negro race in America owed to this noble Christian minister. At Birmingham, Ala., in

[1]Bishop Charles B. Galloway, after an effective career of pastoral service became editor of the *New Orleans Christian Advocate*. He was elected bishop in 1886 and in this high office for twenty years gave faithful leadership. In a letter received from Bishop Hendrix, I quote this beautiful appreciation of his beloved colleague. "Broad and catholic in his views Bishop Galloway was welcome on any platform and in any pulpit in America and in Great Britain. He was the last representative orator of the Old South recalling the best days of Clay, and Pierce and Lamar. An ardent friend and advocate of the Negro his influence was wide reaching as was also his advocacy of Temperance. He was a public man in the best sense of the word and unquestionably the most influential and leading citizen of Mississippi. The negroes of Jackson, the capital covered his grave with their floral offerings as they followed him to his tomb. His interest in church federation was deep and abiding."

the spring of 1906 I enjoyed the rare treat of hearing Bishop Galloway give his famous lecture on Justice. L. Q. C. Lamar of the Supreme Court of the United States. Justice Lamar was a professor in the University of Mississippi, when Bishop Galloway was a student. His reference in his lecture to the influence that this great jurist had upon his own life was one of the most eloquent and impressive tributes to which I have ever listened.

One of the notable delegates that represented the M. E. Church South in the Conference of 1905, was the venerable and beloved Bishop A. W. Wilson, of Baltimore.

In an address as chairman of one of the sessions of the Conference, Bishop Wilson said, "Fifty years ago this Conference would have been an impossibility. I remember the jealousies and distrusts and alienations of those years, and I know that nobody would have dreamed of entering into such a combination and Conference as we have here to-day; and I am perfectly certain that in ten, twenty years to come we shall see results that we do not dream of to-day. This river is going to widen as it goes out from under the temple, and it is going to fructify all soils and all lands, and the day is coming when the richest harvests that earth ever saw will grow up and bless all lands as the fruit and result of our gathering and speaking and praying here.

"One soweth and another reapeth; we labor, and others in years to come, will enter into our labors. I shall not live to see it, but before God I expect that in ten, twenty years to come we shall have results from this combination of Christian forces such as have not been realized by the Church of Christ in the last two centuries, and I thank

God for the prospect. I need say no more. The blessing of God is on the Conference and will continue to follow its work in the years to come."

With these prophetic words of Bishop Wilson I close this sketch with grateful thoughts of the contribution made by the Methodist Episcopal Church, South in the organization and work of the Federal Council of the Churches of Christ in America. Recalling the delightful way in which Bishops of the two great Methodist fellowships have labored together as members of the Executive Committee of the Federal Council, I can but offer the prayer, that no adverse influence, may delay the present pending negotiations that in their consummation will again, as in the early years of its history, find one united Methodist Episcopal Church in our country.

AFRICAN METHODIST EPISCOPAL CHURCH.

Richard Allen, a negro, with a few companions, in 1787 organized in Philadelphia an African Methodist Church Society. Allen in 1799 was ordained by Bishop Asbury of the Methodist Episcopal Church, and when the African Methodist Episcopal Church was organized in 1816 he was elected as its first bishop. The Church adopted as its motto, "God our Father; Christ our Redeemer; Man our Brother."

"It is in union and coöperation, in sentiment and effort with all churches and bodies which labor for the evangelization of the world and the uplift of all mankind. Its bishops, preachers and laymen are public spirited and lend effective aid for civic and social betterment of the people, irrespective of race and color." (Rev. John T. Jenifer in *Churches of the Federal Council.*)

Honored leaders of this Church had a part in the Conference of 1905 and the First Council Meeting in 1908. It was my privilege to bear a message to the African Methodist Episcopal Church at General Conferences held in Chicago and Norfolk, Virginia.

AFRICAN METHODIST EPISCOPAL CHURCH ZION.

This Church has from the beginning been deeply interested in the work of the Federal Council. As one of its constituent bodies it has been represented on the Executive Committee of the Council by Bishop Alexander Walters, resident in New York.

COLORED METHODIST EPISCOPAL CHURCH IN AMERICA.

This Church organized at Jackson, Tenn., in 1870 was largely composed of men and women who had been members of the Methodist Episcopal Church, South, and it has since continued in close fraternal relations with this Communion.

THE MORAVIAN CHURCH.

"The Brotherhood of the Moravians, founded by Count Zinzendorf—a true nobleman of nature and of grace—is a glorious brotherhood; for it is the pioneer of heathen missions, and of Christian union among Protestant churches: it was like an oasis in the desert of German rationalism at home, while its missionaries went forth to the lowest savages in distant lands to bring them to Christ."

—*Philip Schaff in "Reunion of Christendom," 1893.*

The Rev. W. N. Schwarze, professor of Church History in the Moravian College and Theological Seminary, Bethlehem, Pa., in a historical sketch of the Moravian Church, in the "Churches of the Federal Council," says, "True to their traditions, the Moravians of the eighteenth century and subsequent times have cultivated fraternal feeling towards other religious bodies. Besides other connections, they have enjoyed practically helpful relations with the Episcopal Church, particularly in Great Britain. Their intimate association with the Wesleys and their followers is a matter of common knowledge. In connection with the Presbyterians, they prosecute work in one field of foreign missionary endeavor in Australia which admirably illustrates missionary comity. One of their earliest efforts in Pennsylvania was to establish an alliance of several Protestant bodies to meet the religious needs of that colony through convocations known as the "Pennsylvania Synods." "The distinctive elements," says Professor Schwarze, "embodied in the Moravian idea of the Church, shows so broad an appreciation of the Church as would make the denomination life separate but not sectarian, a life of uniform good fellowship with her neighbors, yet distinctive enough to maintain forceful individuality, a life that retains its normal features but blends with the color, form and strength of every living part of the temple "whose builder and maker is God."

In this spirit the Moravian Church has entered heartily into the fellowship and work of the Federal Council. Bishop Morris W. Liebert, of New York, from the beginning has been a faithful and helpful member of the Executive Committee of the Council.

I recall with pleasant memories a day in which I was

permitted to address the Synod of the Moravian Church, at Bethlehem, Pennsylvania. Very vividly at that time there came back to me recollections of a boyhood experience in the discovery of a biography of Count Zinzendorf in my father's library. From the day of the reading of that story, until now, the name "Moravian," has been to me redolent with the beauty and fragrance of a Christ-filled and consecrated life.

PROTESTANT EPISCOPAL CHURCH.

The story of the way in which the Protestant Episcopal Church came to be represented in the Federal Council of the Churches of Christ in America, has been told in another chapter.[1] During the sessions of the General Convention of the Protestant Episcopal Church in Boston in 1904, Dr. Duncan on behalf of the Commission on Christian Unity, reported "that nothing further could be done unless the commission's sphere of work were extended. The commission asked, therefore, for power to seek coöperation with other bodies in securing better observance of Sunday, of the marriage relation, and of the place of religion in education. Thus it hoped to promote better interconfessional relations." "For nine years," said Dr. Duncan, "the commission had received no approaches whatever from other bodies. Such action as the commission asked might smooth the way." It did "smooth the way," in seating in the Conference of 1905 a very influential delegation appointed by this commission. From the volume of the Proceedings of the Inter-Church Conference I quote the statement made by Bishop Whitaker[1] of the Diocese of Pennsylvania.

[1]See page 197.

"In the list of delegates to this conference there is a section containing the names of nine members of the Protestant Episcopal Church, three bishops, three presbyters and three laymen, designated as a committee to represent the Commission on Christian Unity. That committee, at a meeting held day before yesterday, adopted the following resolution, to which I beg your attention and your right understanding:

Resolved, That in any voting in the Inter-Church Conference the members of the committee will vote individually in the expression of their judgment and not as a committee. Second that the chairman be requested at a favorable opportunity to state to the conference the position of this committee, especially in that it has no power to commit the Protestant Episcopal Church to any specific action.

"I beg that this will not be understood as indicating any indifference, much less any opposition, to the great purpose for which this conference was called, either on the part of the members of this committee or of the commission of the Protestant Episcopal Church. It is simply a statement of our position in this conference. As a committee we have no power, we have received no authority, we have been given no instructions, as to what stand we should take on the question of federation. That the position of the Episcopal Church may be understood in this regard, I beg to call your attention to the following facts: In 1874 a Commission on Ecclesiastical Relations was appointed by the General Convention, with a view to bringing the churches into a closer union and fellowship, but having, at the time it was appointed a special reference to those whose regimen is like that of the Protestant Episcopal

Church. The Commission on Christian Unity was appointed by the General Convention of 1886 under the following resolution, which was suggested by the report of the Commission on Ecclesiastical Relations:

Resolved, The House of Bishops concurring, that a commission consisting of five bishops, five presbyters and five lay deputies be appointed, who shall at their discretion communicate to the organized Christian bodies of our country the declarations set forth by the bishops on the 8th day of October, and shall hold themselves ready to enter into brotherly conference with all or any Christian bodies seeking the restoration of the organic unity of the Church, and that the commission report to the convention of 1889.

"In 1889 a very encouraging report was made regarding the spirit in which the communication from the Episcopal Church had been received. In 1892 the report was less encouraging, but the commission was reappointed with instructions to continue its efforts.

"At the convention sitting in Boston in 1904 the following resolution was adopted.

Resolved, That the Commission on Christian Unity be instructed to seek the coöperation of the other Christian bodies of this land in the observance of the Lord's day. in the preservation of sanctity of marriage, in the religious education of children, and in other like matters of mutual interest, so as to bring about closer relations and better understanding between us than now exists.

Now, it is manifest that in these successive steps we trace a progress, a deepening conviction that a closer relationship ought to be established between the churches in this land, and you see how from the movement at first to reach out to those churches whose regimen was anal-

ogous to our own, it has gone on until now the last instructions given to the Commission on Christian Unity were to make efforts to secure coöperation with the other churches of the land in every kind of Christian effort that makes for the welfare of mankind, and, therefore, the welfare of the Church and the glory of God. In this light it is clear that this resolution which we adopted, not to vote as a committee but as individuals, does not militate at all against the spirit of this conference, nor the great purpose for which it was called together. The committee represents simply the Commission on Christian Unity; it was appointed by correspondence and not by a personal gathering together of the members of the commission, because that was impossible. We have no power we can act simply as individuals; but I have read in your hearing the action of the General Convention of 1904, which sufficiently indicates the increasing desire of the Protestant Episcopal Church for coöperation. The term "Federation" was not used; it was not brought before the convention; we have no power as a committee to act upon it; as individuals we have our opinion, we manifest our desire, we express our sympathy; and I am free to say, for one, that I do desire with all my heart coöperation with all those who love the Lord Jesus Christ in sincerity, by whatever name they may be called; and if it is possible to formulate a scheme of federation which shall be workable, I will give it my hearty sympathy and cordial support."[1]

[1]Ozi William Whitaker, D.D., LL.D. Elected bishop of Nevada in 1868, after twenty-one years of missionary work he was elected bishop of Coadjutor of Pennsylvania in 1886 and succeeded Bishop Stevens as diocesan June 1887, holding the office until his death in 1911.

In the conference of 1905 and the first meeting of the council in 1908, inspiring messages were given byBishops Whitaker, McVicar, Talbot, Doane, Greer, Mackay-Smith, and Dean Hodges. The interest of the laity as well as the clergy of the Episcopal Church has been shown in the fact that the Federal Council has received financial support from individual Episcopalians that has met the amount asked for from Constituent Bodies.

The hope is cherished that at no distant day the General Convention by its official action will recognize the Federal Council as has been done by all the other Churches in its fellowship. The Church at large recognizes the vital nature of discussions that are now coming to decisions through the action of the General Convention of the Protestant Episcopal Church. It is unwilling to accept the assertion of Dr. William T. Manning, "that the Episcopal Church holds that it is nearer to Rome and to Constantinople than the Protestant Communions."

The larger part of the Churches linked together in the Federal Council share in the heritage of English Church life and history. If there is efficacy in the "laying on of hands," a larger part of the Protestant ministers of the United States have a good record. John Wesley lived and died a presbyter in the Church of England. He set Thomas Coke apart as superintendent of the Methodist fellowship in the American colonies. Every Methodist preacher from that time on has been in this "succession." Cotton Mather, Thomas Hooker, and John Davenport, leaders and founders of American Congregationalism were ordained clergymen of the Church of England and in this Puritan heritage Presbyterians and Congregationalists alike share. Roger Williams, the leader in colonial

days of the Baptist fellowship, was ordained in the Church of England by John Williams, then Bishop of Lincoln, and afterwards Archbishop of York. The great Protestant communions represented in the Federal Council are unwilling to believe the statement given out by Dr. Manning but rather sympathize with Dr. McKim, rector of the Church of the Epiphany, in Washington, D. C., who has recently said "If there is any considerable number of our clergy or people who agree with Dr. Manning's statement, allow me to say that they are cherishing an opinion that is of recent origin and is in conflict with the whole spirit of the Prayer-Book and the recorded opinions of the great body of English divines even to the beginning of the present century."

We anticipate that the Episcopal Church will be true to its Protestant history and traditions and more and more come into close coöperative relations with American Protestantism as represented in the Federal Council.

REFORMED EPISCOPAL CHURCH.

This Church was organized in 1873 under the leadership of the Rev. George D. Cummings assistant bishop of the Protestant Episcopal Church in Kentucky. It came out of controversies in which two parties, known as the High Church and Evangelical, sought for the ascendent influence in the Episcopal Church.

During the meeting of the Evangelical Alliance in New York in the autumn of 1873, Bishop Cummings

participated in a communion service in the Madison Avenue Presbyterian Church. For this act he was bitterly assailed by representatives of the High Church party. With eight clergymen and twenty laymen who were united in the movement, Bishop Cummings became the leader in the organization of the Reformed Episcopal Church. The Declaration of Principles which they set forth, brought them into close and fraternal relations with all sister Churches. In this spirit they entered the fellowship of the Federal Council.

EVANGELICAL ASSOCIATION.

This Church in polity and faith is in many respects identical with the Methodist Episcopal Church. Its founder Jacob Albright in the early part of the nineteenth century became deeply interested in the spiritual need of the German population in Eastern Pennsylvania. At a conference of his followers in 1807 Albright was elected bishop. For a time they labored exclusively among the Germans but in recent years English congregations have been organized. The Episcopacy of this fellowship is that of a general superintency and not a separate order. The bishops are elected for a term of four years only but are eligible for reelection. Evangelistic in spirit the "Evangelical Association has been essentially a missionary Church." I have esteemed it a privilege to meet some of the leading ministers of this earnest and faithful body of Christian believers. Bishop

Spreng I remember with special interest in the service he rendered as a delegate to the Inter-Church Conference of 1905.

THE UNITED EVANGELICAL CHURCH.

The organization of the United Evangelical Church, came about as the result of differences of opinion that culminated in 1887 at the General Conference session of the Evangelical Association. Thus far the attempts to heal this division have been unsuccessful but with the present growing spirit of unity we may hope that in the near future, as in the case of the Methodist Episcopal brotherhood these, now separated Communions, may be united again. Meanwhile we may rejoice in the good work both organizations are doing. The United Evangelical Church, has an excellent printing and publishing plant at Harrisburg, Pa. This house printed the volume of Proceedings of the First Meeting of the Federal Council, and are printing this history of the Council. It has been pleasant in these business relations to make the acquaintance of some of the good men who owe their training and heritage in homes that gratefully keep in mind the memory and work of Jacob Albright.

UNITED BRETHREN IN CHRIST.

This body of evangelical Christians was founded by Philip William Otterbein. While pastor of a German Reformed Church, in Dillenburg, Germany where he was born in 1726, he came to America in response to a call for missionary work. Passing through a religious experience of deep personal significance, it was during his pastorate at York, Pa., in 1766 that he came into close

relations with Martin Boehm of the Mennonite Church. The greeting which Otterbein extended to Boehm after hearing him preach for the first time, "We are brethren," gave rise to the name, Unitd Brethren in Christ. As evangelists these two faithful ministers labored together, at intervals, for several years. In 1774 Otterbein removed to Baltimore and organized an independent congregation. This, however, he afterwards stated "was not his own choice." As the years went by still keeping in close consultation with Boehm, the time came when they felt compelled to organize their followers into a church fellowship. Otterbein had formed a strong friendship with Francis Asbury, and had assisted at his ordination as the first bishop of the Methodist Episcopal Church. This friendship no doubt had considerable influence in outlining the polity of the denomination which remembers Otterbein as its chief founder.

The first conference was held in Baltimore in 1789. In the beginning most of the members spoke the German language exclusively but at the present time the language is used by a very small number. The polity of the United Brethren in Christ is unique, in that "it has some of the elements of the Presbyterian form, some of the Congregational, and some of the Methodist Episcopal. This fellowship, the strength of which is largely in Ohio and the Middle West, rejoiced in the organization of the Federal Council. Bishops Matthews, Bell, and other leaders have given it their active and helpful support. Memory recalls with pleasure, the privilege that came to me of addressing the delegates assembled in a General Conference, held in Canton, O.

PRESBYTERIAN AND SYNODICAL GROUPS.

THE PRESBYTERIAN CHURCH IN THE U. S. A.

In response to my request the Rev. Wm. H. Roberts, D.D., has kindly furnished me with the following concise and interesting historical sketch of the contribution made to the advancement of Christian Unity and Church Federation, by the Presbyterian Church up to the time of the organization of the Federal Council of the Churches of Christ in America.

"The Presbyterian Church in the U. S. A., has always been in full harmony with the movement which in the opening years of the twentieth century found expression in the Federal Council of the Churches of Christ in America. It has held and holds Christian fellowship with all who confess and obey Jesus Christ as their divine Saviour and Lord, has promoted from generation to generation Christian coöperation, and has also sought practically to advance the cause of Church union by confederation or at the least by conference and coöperation in Christian work. Instances of this spirit and purpose were given prior to the existence of the United States of America. A German candidate for the ministry was received by the General Synod in 1737, who presented testimonials from Germany, which were ample and satisfactory to the Synod. The School endorsed by the Synod, known as the College of Philadelphia, was by act of the Synod made "as free to the Germans as any other Nation," and two of the German Reformed Ministers of that day were educated there. In 1744, the General Synod sent letters to the Synods in Holland, declaring "our willingness to join with the Calvinist Dutch Churches here, and to assist each other as far as

possible in promoting the American interests of religion among us." The most notable movement in this direction, however, was made by the General Synod, May 30, 1766, when it proposed to the Consociated Churches in Connecticut, "to a general agreement to any measures that may be adopted to preserve our religious liberties against all encroachments, and to bless the benighted heathen on our borders with the light of the Gospel." The proposal of the General Synod was submitted to the General Association of the Ministers of Connecticut at Guilford, June 17, 1766, and that gathering, unanimously agreed "to use our influence to promote a compliance with it." At the first meeting of the General Convention of the two bodies held at Elizabethtown, New Jersey, November 5, 1766, a letter was sent to the Convention of the Congregational pastors in Massachusetts proposing "a General union of the Congregational, Consociated and Presbyterian Ministers in these Colonies of North America." This General Convention accomplished much for the welfare of the American Colonies. After the Declaration of Independence the plan of union between the Presbyterian Church and the Congregational Churches was established in 1801, and continued until 1837. The division of the Presbyterian Church in the year following, 1838, did not in any manner interfere with the development of the spirit of coöperation, and there can be no question that it was the instinct towards coöperation and unity, dominant in both old and new schools that brought about the reunion of 1870. Since that date, the Presbyterian Church in the U. S. A., has taken a prominent part in every movement for Church coöperation and unity. It led on the American Continent in 1870, in the establishment of the Council of the Pan-Presbyterian Alliance. It

also coöperated officially in 1906 in the formation of the organization known as the "Council of Reformed Churches in America holding the Presbyterian System."

The names of two honored ministers in the Presbyterian Church will always hold a preeminent place on the roll of founders of the Federal Council of the Churches of Christ in America,—Charles L. Thompson, and William H. Roberts. Reference to the index of this volume will disclose the truth of this statement. Dr. Thompson was Moderator of the General Assembly of the Presbyterian Church in 1888. Dr. Roberts was elected to fill this highest office in the gift of his Church in 1907. Since 1884 he has been the Stated Clerk of the General Assembly. This position of arduous executive and administrative responsibility he has held since 1884. Dr. Roberts official interest in Church Unity dates back to 1887. At that time the General Assembly appointed a committee of eight ministers and seven ruling elders to enter into brotherly conference with the "Committee on Christian Unity of the Protestant Episcopal Church" with a view to the earnest study of the relations of the "different churches and of the way in which the answer of the Redeemer's Prayer, 'that they all may be one,' may be realized and manifested."

Of this committee the Rev. Joseph T. Smith, D.D., of Baltimore, was the chairman and Dr. Roberts the Secretary.

In another chapter I have made grateful mention of the service rendered by Dr. Roberts as Permanent President of the Inter-Church Conference on Federation, 1905-1908, and chairman of the Executive Committee of the Federal Council of the Churches, 1908-1912. No Church

responded with more fraternal interest than the Presbyterian to the call that brought together the conference of 1905.

Among those who gave addresses and took part in the deliberations of this historic assembly were, Wm. H. Roberts, Charles L. Thompson, Samuel J. Niccolls, Wallace Radcliffe, Charles A. Dickey, Henry Van Dyke, Charles Cuthbert Hall and J. Ross Stevenson. In the remarkable group of Presbyterian laymen who took part in this conference are found the names of Woodrow Wilson, John Wanamaker, Robert E. Speer, John H. Converse and James A. Beaver. A like group of Presbyterian leaders have taken part in the Council meetings in Philadelphia (1908) and Chicago (1912).

I close this narrative with the reference which Dr. Philip Schaff in his Chicago address on the Reunion of Christendom, made to the Presbyterian brotherhood, going back to their Scotch heritage.

"The Presbyterian Church of Scotland, the most flourishing daughter of Geneva—as John Knox, 'who never feared the face of man,' was the most faithful disciple of Calvin—is a glorious church; for she turned a barren country into a garden, and raised a poor and semi-barbarous people to a level with the richest and most intelligent nations; she diffused the knowledge of the Bible and a love of the Kirk in the huts of the peasant as well as the palaces of the nobleman; she has always stood up for church order and discipline, for the rights of the laity, and first and last for the crown-rights of King Jesus, which are above all earthly crowns, even that of the proudest monarch in whose dominions the sun never sets."

PRESBYTERIAN CHURCH IN THE U. S.

This Church of the Southland shares in the heritage and history of Presbyterianism in Scotland and America. Its separate existence dates back to strife that divided the country in 1861. Professor Reed of Columbia Theological Seminary, bears testimony in the "Churches of the Federal Council," that "the relations between the Presbyterian Church in the U. S. and the Church of which it once formed a part are now of the most cordial character." Since the Federal Council completed its organization at Philadelphia in 1908 the Presbyterian Church in the U. S., as a Constituent Body has been represented by strong and honored leaders in its fellowship.

UNITED PRESBYTERIAN CHURCH.

This Church was organized in the City of Pittsburgh, Pa., in 1858 by the union of the Synod of the Associate Church and the General Synod of the Associate Reformed Church. "It is descended from and is the principal representative in America of the dissenting Churches of Scotland and retains their principal characteristics." Its relation towards other Churches has always been cordial and fraternal and it has coöperated earnestly in all the great evangelical agencies of the present day. The Federal Council of the Churches has been welcomed and faithfully supported by the United Presbyterian Church.

WELSH PRESBYTERIAN CHURCH.

The Welsh Calvinistic Methodist or Presbyterian Church sprang out of the great Welsh Methodist revival in 1735-1736. The first separate congregation in the

United States was organized at Remsen, N. Y., in 1826, and the first presbytery was held in May, 1838. A General Assembly was constituted in 1869 and as a body they are represented in the "World Alliance of the Presbyterian Churches" and the Federal Council of the Churches of Christ in America.

REFORMED PRESBYTERIAN CHURCH.

This Church traces its history back as a lineal descendant of the Reformed Presbyterian Church of Scotland, Evangelical in Spirit, and an earnest advocate of all moral and scriptural reforms, it stands in fraternal relations with all the denominational Bodies in the fellowship of the Federal Council.

REFORMED CHURCH IN AMERICA.

As early as 1626 public worship was established in New Amsterdam (now New York) by two officials of the Reformed Church of the Netherlands and in 1628 a church was organized. While the Dutch immigration almost entirely ceased after the surrender of New Netherlands to the English in 1664, churches were formed by the Dutch speaking people in all their settlements. In various ways their Holland heritage has proved a hindrance to large growth in competition with churches of English origin. But the Reformed Church in both its branches has a splendid history of earnest intellectual and evangelistic effort and leadership. It has been an active supporter of Foreign Missionary work and for a number of years illustrated a spirit of comity and practical coöperation with a sister Church in sustaining the American Board.

The rare personality of Donald Sage Mackay comes first to mind as I recall the help rendered by ministers and laymen, connected with the Reformed Church, in the days when the foundations were laid of the great Council that now binds the evangelical churches of the United States in an officially constituted fellowship.

From the day I first met Dr. Mackay in his beautiful reception room in the Collegiate Church, at the corner of Fifth Avenue and Forty-eighth Street, until his early—and from our earthly viewpoint—untimely death, he responded cheerfully to every call that sought the aid of his eloquent voice and vantage ground of influence in advancing the cause of Christian Unity.

He was one of the speakers at an evening session of the annual meeting of the National Federation of Churches held in Washington, D. C., in the winter of 1902-3—a meeting of historic interest because of action taken that culminated in the Inter-Church Conference of Federation held in New York in the fall of 1905. Those who were present at the banquet at the Waldorf-Astoria, that brought to a close this conference that was the official starting point of the Federal Council of the Churches, will never forget the eloquent address of Dr. Mackay. I quote a few sentences:

"We are witnessing," he said, "in this magnificent assembly the culmination of one of the most impressive and significant religious gatherings in the history of our city, and for that matter of our country. I for one am optimistic enough to believe that this Inter-Church Conference just closed will yet mark in the religious history of America a distinct step forward towards the realization of that soul-stirring spectacle of a reunited Church

marshalled in the unity of the Spirit to combat and conquer the world for Christ. .... We have rejoiced in these meetings in the thought of the cordial good will and sympathy towards this whole Federation movement on the part of our Christian President, Theodore Roosevelt. Dr. Cady, Dr. Sanford and others will remember how three years ago, in waiting upon the President in this matter of Federation, he used this sentence; 'Remember, my friends,' he said, 'that there are plenty of targets for you to shoot straight at without firing into each other.' "

At the White House reception in the winter of 1902, to which Dr. Mackay referred, the President recalled, with evident pleasure, his federation talk at Syracuse. On two other occasions I had the privilege, in the discharge of official duty, to meet Mr. Roosevelt while he was President. He was the soul of courtesy to those who came to him with messages that called attention to the responsibility of the United States in matters of moral leadership and guidance. His interest in the Federal Council of the Churches I have reason to believe has never ceased.

Dr. Joachim Elmendorf, whose long and eminently useful ministry in New York City will not soon be forgotten, was a man whom I learned to revere and love as a wise and helpful counsellor. This brief article does not permit the mention of many others connected with the Reformed Church who aided in founding and guiding the work of the Council.

Mr. Wm. T. Demarest was the efficient chairman of the Publication Committee of the conference of 1905, and the Rev. P. H. Milliken a faithful member of the Executive Committee.

Reformed Church in the United States.

This Church had its origin in the doctrinal controversies that arose in the progress of the Reformation in Germany and Switzerland. As early as 1684 there were those from the Palatinate who sought refuge in the American colonies, from the persecutions that had their source in these theological strifes. The first minister to take regular charge of a Reformed congregation was Philip Boehme. The attention of the Synod of Holland was called about 1730, to the fact that many Germans, holding the Reformed Confession had settled in America and were destitute of religious privileges. The first Synod was organized in 1747. The strength of the denomination is largely in Pennsylvania. It sustains colleges and seminaries of the first rank. Its relation to other churches is fraternal and coöperative. The Rev. Rufus R. Miller, D.D., founder of the Brotherhood of Andrew and Philip, and secretary of the Sunday school and publication work of the Reformed Church in the U. S. aided in the organization of the National Federation of Churches, and as a representative of his Church has given most helpful service as a member of the Executive and Administrative Committees of the Council and as chairman of the Commission on Temperance.

German Evangelical Synod.

This Synod came to its completed organization in 1877. It is the outgrowth of action taken by ministers and laymen who began to come from Prussia about 1840. It was first called the German Evangelical Church Association. "Next to the proclamation of the Gospel of

Jesus Christ," says the Rev. J. Horstmann, D.D., in "Churches of the Federal Council," "the ideal of Christian unity is the chief aim of the organization and activity of the German Evangelical Synod of North America, and the name 'Evangelical' was chosen with this purpose in view."

THE EVANGELICAL LUTHERAN CHURCH.

In 1735 there were only eight ordained Lutheran ministers in the American colonies. To-day it stands numerically third among the Protestant Churches of the United States, three-fourths of its membership are enrolled in four ecclesiastical bodies—the General Synod, the General Council, the United Synod, South, and the Synodical conference. The General Synod has the unique position of having through Professor Samuel S. Schmucker, of Gettysburg Theological Seminary, given leadership as early as 1838 in a movement looking to a Federal Union of the Churches of Christ in our country. The attitude of the General Synod towards other denominations has been irenic and fraternal. We may cherish the hope that other general bodies of the great Lutheran fellowship will soon come into closer relations than they have in the past with sister Churches. With an increasing spirit of unity in their own divided ranks no doubt they will be more ready to federate with other followers of Christ in matters of common concern.

The General Synod has given leadership in the constructive work of the Federal Council of the Churches. This is especially true of the contribution made by the Rev. George U. Wenner, D.D., in his advocacy of Week-day Religious Instruction—a plan that found response in

recommendations adopted by the conference of 1905 and the Council Meetings at Philadelphia, 1908, and Chicago, 1912. Dr. Wenner has been a member of the Executive Committee of the Federal Council from the beginning. Dr. J. B. Remensnyder, is also a member of the Executive Committee and chairman of the important Commission on Peace and Arbitration. We would not forget the aid which Dr. Delk of Philadelphia and other Lutheran leaders have given in the movement that has been called the most important since the days of the Reformation.

PART III.

APPENDIX.

Chapter I.

Genealogical Notes.

On May 30, 1911, a large number of the descendents of Thomas Sanford gathered in the "First Church of Christ" (Congregational) in Milford, Connecticut, at the unveiling of a window in memory of "Thomas Sanford and his wife Sarah," presented by the "Sanford Association of America." In the address which I made on this occasion I referred to Thomas Sanford's grandfather, who died at Much Haddam, Essex County, England, April, 9, 1597, in the 40th year of his life. Only a week before his untimely death he prepared and signed a will, that is still preserved in the court records of Essex and Hertford. Speaking of this will an eminent genealogist, Charles H. Hoppin, says:

"Among thousands of wills of this same time and country that the writer has perused, few are remembered as giving so striking a reflection of earnestness in the character of the testator. It is plain that the well thought-out provisions for developments and emergencies were not the suggestions of a lawyer; they were the fruits of the hard common-sense, the penetrating conception of a tradesman of much natural sagacity—a farmer who knew the Bible, believed it, and had practiced its precepts."

My grandmother Sanford (Sally Lockwood) was the daughter of Isaac Lockwood, of Brookfield, Connecticut.

At the age of sixteen he enlisted at the beginning of the War of the Revolution in a company of Connecticut militia, of which his father was captain. My mother's father, Benjamin Weeks, was a descendant of Francis Weeks, who came from England in 1635 and located at Salem, Mass. Sympathizing with Roger Williams, he went to Providence in 1636, being then about twenty years of age (Arnold's History of Rhode Island, p. 103). He held, for a time, the office of secretary of the colony. After 1641 he removed to New York, and in 1650 became one of the proprietors of Oyster Bay, Long Island. My grandmother Weeks (Eleanor Hunt) was a descendant of one of the early Huguenot families that settled in New Rochelle, N. Y.

My father, Isaac Sanford, after his retirement from the active ministry, made his home in Middlefield, Connecticut, my present place of residence. He lived to the extreme old age of ninety-four years and eight months. Up to the time of his last short illness he enjoyed a remarkable degree of physical strength and mental vigor. He lived to hear me tell the story of the conference in Philadelphia (1808) that completed the organization of the Federal Council of the Churches. His last conscious thought expressed thankfulness for the service that his only surviving son had been permitted to give in advancing the cause of Christian Unity.

WILBUR FISK SANFORD.

My brother, after graduating at Wesleyan University, studied in College of Physicians and Surgeons, New York, 1865-66, and in 1867 took special courses of study in Paris and Vienna, and in 1868 graduated from the

Medical Department of University of New York. From 1869 until his death he was a practicing physician in the city of Brooklyn, N. Y. The following tribute, written by his friend H. C. M. Ingraham, is taken from the Wesleyan University Alumni Record: "In 1869, Dr. Sanford commenced his practice in Brooklyn. His merits both by nature and acquirement were so conspicuous that he was sought out from the first, and almost immediately entered upon an active practice. His skill and genius came rapidly into large requisition and developed as rapidly as required.

"Dr. Sanford came into this world rich with gifts from God and every year brought them to light more clearly. He had a manliness instinct with self respect, yet robed with modesty. He seemed absolutely fearless, yet quick to see the first approach of danger to others and to ward it off. The only fear he ever showed, in his dangerous vocation, was that his faithfulness and attention might be attributed to selfish motives. Selfishness and meanness he abhorred. He was in full sympathy with the inquisitive and philanthropic spirit of our age, and had large faith in the capacity of mankind to grow to knowledge, wisdom and virtue. He loved his fellows and conscientiously worked for their welfare. He had that wholesome influence which only the intelligent and pure in heart can exercise. On the first of December (1880) he was called to perform the operation of laryngotomy upon a child in the last stages of laryngeal diphtheria and contracted that fatal disease. He was not the attending physician, but was called in in the emergency on account of his eminent surgical skill. Eleven days subsequently he died, the child recovered, the doctor

died, the martyr spirit beautifully shining forth in death. 'He saved others, himself he could not save.' "

My brother was in his thirty-sixth year at the time of his death.

ELIZABETH B. GRANNIS.

Elizabeth B. Grannis has a rightful place among the strong forceful women who have given splendid leadership in the last half century in Christian work and philanthropic reforms. After my brief connection with the *Church Union,* Mr. Thrall turned to Mrs. Grannis, whom he knew was deeply interested in Christian unity, for assistance. At this time (1873) she was teaching in a Young Ladies' Seminary in Brooklyn. Mrs. Grannis soon discovered that the money that she had put into this newspaper enterprise would prove a total loss unless she gave it her personal attention. With indomitable courage she assumed the entire management and ownership of the paper as well as its editorial conduct. For a little over twenty years, Mrs. Grannis made the *Church Union* an active agency in advancing the cause of Christian unity. In 1887, Mrs. Grannis founded the National Christian League for the Promotion of Purity, for which a national charter was obtained in 1890. Since its organization, to this time, she has been annually elected president; while associated with her in the work of the League have been men and women of national reputation. It has been an active and helpful instrumentality in "elevating opinion respecting the nature and claims of morality, with its equal obligation upon men and women, and to secure a proper practical recognition of its precepts on the part of the individual, the family, and the nation."

CHAPTER II.

Platform of the Open and Institutional Church League.

The open and institutional church depends upon the development of a certain spirit, rather than upon the aggregation of special appliances and methods.

Inasmuch as the Christ came not to be ministered unto, but to minister, the open and institutional church, filled and moved by His spirit of ministering love, seeks to become the center and source of all beneficent and philanthropic effort, and to take the leading part in every movement which has for its end the alleviation of human suffering, the elevation of man, and the betterment of the world.

Thus the open and institutional church aims to save all men and all of the man by all means, abolishing so far as possible the distinction between the religious and secular, and sanctifying all days and all means to the great end of saving the world for Christ.

While the open and institutional church is known by its spirit of ministration rather than by any specific methods of expressing that spirit, it stands for open church doors for every day and all the day, free seats, a plurality of Christian workers, the personal activity of all church members, a ministry to all the community through educational, reformatory, and philanthropic channels, to the end that men may be won to Christ and his service, that

the church may be brought back to the simplicity and comprehensiveness of its primitive life, until it can be said of every community, "The Kingdom of Heaven is within you" and "Christ is all and in all."

THE INSTITUTIONAL CHURCH AND CHRISTIAN UNITY.

ADDRESS GIVEN BY REV. E. B. SANFORD AT ANNUAL CONVENTION OF THE OPEN CHURCH LEAGUE AT PHILADELPHIA, NOVEMBER 12, 1895.

Protestantism in its ecclesiastical and dogmatic development has in some respects proved a divisive force. Deplore, as we must, this fact in many of it manifestations and results, yet at the same time we do well to remember that the glory and power of Protestantism have been disclosed in the very possibilities that have brought believers into sharp conflict as regards their views of revealed truth and church polity. What is Protestanism? Let all that is best in Teutonic and English history since the day when Martin Luther nailed his thesis on the church door at Wittenberg make answer. Protestantism stands for freedom of thought and freedom of conscience. It stands for an open Bible interpreted by men seeking to know its truths and follow its guidance in the liberty wherewith Christ has made them free. It stands above all for the indwelling life of Christ received through faith, and in the activities of character and service proving itself the power of God unto salvation.

We can but lament the record of a divided Christendom that at times, in its hot and militant clash of contending thought, has seemed to lose sight of the unity of the spirit and the brotherhood of believers in Christ;

but who would wish to blot out the story of Lutheran, Calvinist, Puritan, Baptist and Moravian history? Who does not rejoice in the revival that broke the slumbers of the English church in the closing years of the 18th century, and sweeping across the Atlantic gave birth to American Methodism? Protestantism is neither a failure nor a blunder. It is easy to see that men have oftentimes failed and blundered, but we praise God for the revealing of His kingdom in the brotherhood of sects that acknowledge Christ as the great head of the Church and crown Him Lord of all.

Let us rejoice that we have come in these closing years of the nineteenth century to a mountain height of vision where the indications multiply on every side that Protestantism in its historic development has passed beyond its divisive stage and is now to fulfill and prove its power, as a divinely guided movement, in gathering its forces into closer unity of spirit in thought and action. We hear it said, "Christian unity is in the air." Nay, I believe it has already become a vital breath, and its energizing life in thought, feeling, purpose, is felt as never before in the pulse beat of disciples of every name. A pulse beat that marks the warm heart-throb of a common love for the Master, and attests its strength by the numberless activities in service that bring together in His name those who in their labors of love lay aside, if they do not altogether forget, their denominational preferences. Well may we rejoice that in this our beloved land, the child of Protestant blood and Protestant principles, we behold the ensign of the cross floating at the front, above the serried ranks of regiments bearing different names and having different colors, but march-

ing more and more in unity of spirit and purpose as the one militant host of the Triune God.

In the progress and development of this spirit of Christian unity, I am sure you will all agree with me that in the last half century and especially during the last twenty-five years, among the most potent influences that have brought believers together has been the marvelous growth of what may be termed undenominational and interdenominational activities and organizations that have permitted a free bond of fellowship in Christian work and mutual counsel. I need only mention the names of the Young Men's Christian Associations, the Evangelical Alliance, the International Sunday School Association and the Young People's Society of Christian Endeavor. Gratefully we recognize the help of these agencies that are working in the spirit of unity. I believe that this is a part of their divinely ordered mission. But do I err in saying that these activities are the surface indications of life that must in the ultimate end work within the body of Christ through processes that will produce the fruit of vital unity.

Right here therefore I conceive that the open or institutional church movement has an essential connection with the question of Christian unity, of paramont importance, because it is an activity of life in the heart of the church as representing the kingdom of God on earth. I am very sure that those connected with open or institutional churches would repudiate their representation as standing for a movement that simply seeks to invent or utilize methods and means to make church buildings more attractive and draw within them the people outside their doors. Such a definition would be both shallow and un-

truthful. No, the institutional church has thus far developed out of prayer and thought, confronting, I do not hesitate to say, the greatest problem of the times. A problem that involves something more than Protestantism and its unity, even Christianity itself. That problem is the relation of the Church, as the body of Christ, to this sin-stricken and lost world. Solve this problem aright and the victories of redeeming grace will number among its choicest blessings the unity of believers in Christ, a unity not merely of rhetorical sentiment, but vital and efficient as the central life force that makes the members of the one body, being many, yet one body, complete in the incarnate Christ.

I am glad that I have the privilege to speak of the things of the Spirit that make the movement represented by the Institutional Church League one that in its activities and purpose is organically rooted in the life of the Church, and therefore vitally connected with the problem of Christian unity, and every other problem relating to the progress and triumph of the Kingdom of God.

The word "institutional" very inadequately expresses the aims and purposes of this League. But while we wait the possibly better title I hope the institutional churches will make the name luminous by their activities with a Christly and spiritual life that will free it from any mechanical or merely secular significance, so that men will learn to love it as the symbol and synonym for that one word that gathers into its meaning the great work of the Church—Redemption. For I conceive that the institutional church is seeking to realize as its ideal the conception of what Christ purposed the Church should be—the indwelling and outgoing of his life-giving

power that alone can prevail against the gates of hell. Thoughtful minds, longing for the salvation of men and the coming of the Kingdom of God, have seen how inadequately the churches in the line of ordinary pastoral service and Sunday worship are reaching the life and need of the masses of the people. They have noted the growth of organizations, Christian, philanthropic, altruistic, outside of the churches, and with this growth a tendency to criticise the Church not only as inefficient but even as an effete and worn out instrumentality.

Facing these facts the question has pressed upon heart and conscience, For what does the Church stand? For Christ? Then it must stand for the redemption of a lost world and the fulfillment of His spirit in life and service, I do not know who wrote the platform of our League, but I shall not be surprised if time proves that it is worthy to take its place with historic documents. Let me quote one or two of its paragraphs. "As the body of Christ, the open or institutional church aims to provide the material environment through which His spirit may be practically expressed. As His representative in the world it seeks to represent Him physically, intellectually, socially and spiritually to the age in which it exists. Inasmuch as the Christ came not to be ministered unto, but to minister, the open or institutional church, filled and moved by his spirit of ministering love, seeks to become the center and source of all beneficent and philanthropic effort, and to take the leading part in every movement which has for its end the alleviation of human suffering, the elevation of man, and the betterment of the world. Thus the open or institutional church aims to save all men and all of the man, by all means, abolishing so far

as possible the distinction between the religious and the secular, and sanctifying all days and all means to the great end of saving the world to Christ."

This is the Christ conception of the mission and work of the Church that is taking deep root in the consecrated life and service of an increasing multitude of disciples representing every branch of the Lord's militant host. In so far as this conception is wrought out, it is the fulfillment of the law of love, that recognizes a common Fatherhood and Brotherhood. History and experience teach that where the tide of this Christ loving and Christ ministering service moves in its strongest and fullest power, there is seen the deepest manifestation of the unity of the spirit. The institutional church must be a force acting in the interest of unity. Its mission is hampered by no ecclesiastical or theological differences. Standing as it does for loyalty to Christ in life and service, it forms a bond of fellowship that brings together believers of every name, asking: What can be done to make the Church of Christ a more efficient instrument in accomplishing his redemptive work in the world? Organic ecclesiastical unity we can hold as a dream of the future, or dismiss with the interrogation, is it desirable? But Christian unity as a spiritual reality and as a practical factor bringing the denominations into federative relations through which they can work out the problems of Christian service in city, country and abroad without the present waste of forces, who that loves the kingdom of our common Lord can but desire and long to see consummated? It is coming, and in its coming I believe that the Open and Institutional Church League, seeking in the counsels of its fellowship to exalt the work and mission of Christ in the life of the Church, is destined by the favor of God to act an important part.

CHAPTER IV.

OVERTURE FOR CHRISTIAN UNION.

Submitted for the Consideration of the Evangelical Denominations in the United States.

By Professor Samuel S. Schmucker, of Gettysburg Theological Seminary in 1838.

Christian Brethren:

The undersigned respectfully address you, in the name of the Lord Jesus, on the great and cardinal interests of our common Christianity. That the blessed Saviour designed an intimate union between the different members of his mystical body, the Church, is elevated above all doubt by his own declaration, "One is your Master, Christ, and ye are all brethren." That the preservation of this union possessed supreme importance in his view, he has himself taught us in his memorable prayer, "Neither pray I for these alone, but for them also who shall believe on me through their word: that they all may be one, as thou Father art in me and I in thee, that they also may be one in us, that the world may believe that thou hast sent me." The Church is represented by the great apostle as the "body of Christ," and we are taught that "There is *one* body and one spirit, even as ye are called in one hope of your calling; *one* Lord, *one* faith, *one* baptism;" thus manifestly inculcating the spirit of unity in the Church, and representing the entire commun-

ity of believers as substantially one body, into which all are admitted by the ordinance of baptism, and in which they profess substantially the same faith and cherish the same hopes.

This language, it is conceded, does not specify the precise extent to which unity of visible organization shall be required. Nor is this fact determined elsewhere in Scripture, in the abstract. Yet does the metaphor of the apostle manifestly imply intimacy of relation; for, although there are, ordinarily, different members belonging to one body, they are always closely connected with each other. Yea, this connection is vital, is essential to their existence, and that member of the body becomes a putrid mass which is wholly disconnected from the living trunk.

Under these circumstances, it becomes a duty of surpassing importance to inquire, what is the nature and extent of the union so highly prized by the Saviour, and so vital to the prosperity of His body, the Church. If the New Testament does not present a solution of this question *in theory,* the point is virtually solved by the practice of the Church under the guidance of the Saviour and his inspired apostles. This union, if we mistake not, consisted not in the subjection of the entire Church in any country under one supreme judicatory; much less in the subjugation of the whole visible Church on earth under one head or pope; neither did it consist in absolute unanimity of doctrinal views; for this did not exist even in the apostolic age; but, on the other hand its features were:

Unity in fundamentals, whilst diversity in non-essentials was conceded, and the "brother who was weak in the faith was received but not to doubtful disputation."

Unity of name. The whole body was styled the Christian Church and its different parts were discriminated by the addition of the geographical designations to the common name; such as the church of Antioch, of Jerusalem, of Corinth. Sectarian names—that is names based upon diversity of views or predilections, such as the church of Paul, or of Apollos, or Cephas, or Luther, or Calvin, or Wesley—were most unequivocally discountenanced.

Mutual acknowledgment of each other's acts of discipline. Hence "letters of commendation" (2 Cor. 3: 1-4) were required of traveling brethren; and even the so-called Apostolic Canons provided that persons under discipline in the church of one place shall not be admitted to privileges in another.

Sacramental and ministerial intercommunion was a highly important and influential feature. "For we being many, are one bread, and *one body,* because we are all partakers of that one bread." The practice of sacramental communion extended indiscriminately to all whom they acknowledged as true disciples of Christ. "Forasmuch," said Peter, in vindication of his communion with men uncircumcised, "as God gave them the like gift as he did unto us who believed on the Lord Jesus Christ, what was I, that I could withstand God?" The existence of ministerial acknowledgement and communion is incontestably established by the Apostolic Canons and synodical decrees, enacted to guard against their abuse.

Convention of the different Churches of the land in synod or council, for the purpose of mutual consultatoin and ecclesiastical regulation. Of such a meeting we have an example in Acts XV; and the earliest uninspired

accounts extant of synodical meetings in the second century represent them as subserving the same ends.

Thus was the great body of the primitive Church united into one fraternity by cords of love and mutual recognition; whilst these, and those only, were denied ecclesiastical communion who were excommunicated for immorality or denounced as fundamentally corrupt in the faith.

But how different the present condition of the Christian Church is, must be known to every intelligent friend of the Redeemer, and has been the subject of almost universal lamentation. Now she is cut up into sectarian branches, into divisions based on diversity of doctrinal views or forms of government, and not, as in the times of the apostles on contiguity of location. Different portions of the Christian Church thus occupy the same geographical location, and in the absence of express mutual recognition, and demonstration of substantial unity, alienation of affections and conflicting interests of various kinds, pecuniary, literary, theological and sectarian, naturally arise, which prove wedges of discord to sever the body of Christ.

And what enlightened friend of Zion must not confess, that it is the divided, the fractional, the isolated, and in some measure even the hostile condition of Protestantism, which has shorn the Church of so much of her strength? Who can doubt that these divisions tend to destroy community of interest and sympathy of feeling among the members of the Christian family? that they cast a sectarian veil over the mind in the study of the sacred volume? that they prejudice the ungodly world against Christianity itself? that they split up and fritter

away the energies of the Protestant world, paralyzing her aggressive powers and wasting, by want of concert, and often even in internal contention, those resources which ought to have been expended in converting the heathen and papal world?

The weakness of Protestantism undoubtedly lies in its divided and disjoined state; or, rather, in the principle on which its divisions are constructed. The faithful members of these departments of the Protestant Church are indeed actuated by proper motives, so far as the cultivation of their own hearts and their labors for the conversion of others are concerned; nor can the professed object of these associations themselves be repudiated, namely, the more successful advancement of truth and righteousness. But the very principle of the division habitually obtrudes sinister or at least secondary objects, so as virtually to postpone the claims of fundamental Christianity to those of separate sects; thus proving a grievous evil in Zion, preventing the necessary concentration of energies physical, intellectual, and moral; greatly impairing the moral influence of the Gospel, and impending the formation of a current Christian public sentiment throughout the world.

Happily, the attention of the Church has been extensively arrested by the deficiencies of the present Protestant organization. To say nothing of the efforts of eminent disciples of Christ in the last two centuries, leading minds of the present day, in our own and foreign lands, have had their attention fixed upon it. Not a few have spoken through the press, and there seems to be a prevailing impression that the time is at hand when something should be done in earnest to heal *the great schism,*

to resist the encroachments of this Antichrist of the Protestant Churches. In our own country, different associations have existed, and several public meetings have of late been held, attended by some of the most respectable divines of our country for the promotion of Christian union; and the spirit of Christian union was increasingly manifest during the anniversaries of our national societies at New York, last spring. In Europe, the effort has been headed by such men as Dr. Merle D'Aubigne of Geneva, Rev. Monod of France, Rev. Kuntze of Prussia, Dr. Harris of England, Dr. Chalmers of Scotland. "I trust" said Dr. Chalmers, when introducing to the Assembly of the Free Church in Scotland his friends from the continent, "you will not charge me with over liberality if I say, as I do from my conscience, that among the great majority of Evangelical Dissenters in this country, I am not aware of any topics of difference which I do not regard as so many men of straw, and I shall be exceedingly glad if these gentlemen get the hearts of the various denominations to meet together and consent to make a bonfire of them." During the late session of that Assembly, a delightful meeting was held in Edinburgh for the promotion of Christian union, at which the practice of union was most happily exemplified, as was its theory forcibly established. At this meeting not less than eight different denominations were represented, viz, the Reformed Church of France and Geneva, the Episcopal, the Free Church, the Secession Church, the Wesleyan Methodist, the Baptist, and the Independent Churches. A subsequent still larger meeting was held a few weeks since in Liverpool, in which persons of nineteen different denominations participated, and glorious progress for union was made.

In like manner, at the recent meeting of the General Synod of the Lutheran Church in the United States, convened in Philadelphia, the subject of Christian Union was discussed and acted on with great interest and deliverateness. Two plans were proposed, one by the Rev. Dr. Stockton of the Protestant Methodist Church, and one by Rev. Dr. Schmucker, the chairman of the General Synod's committee. Whilst some features of the former were regarded with much favor, the latter plan was adopted in full, as embodied in the following resolutions:

Resolved, 1. That a committee be appointed by this body to be styled the *"Committee of Conference on Christian Union."*

2. It shall be the duty of this committee to confer with similar committees appointed by other religious denominations, and with other prominent individuals of different denominations, on the great subject of Christian Union, and to report to the next General Synod such measures as may be agreed upon in such conference to be recommended to the different religious denominations.

3. The design to be aimed at, by the measures thus to be recommended, is not to amalgamate the several denominations into one church, nor to impair, in any degree, the independent control of each denomination over its own affairs and interests, but to present to the world a more formal profession and practical proof of our mutual recognition of each other as integral parts of the visible Church of Christ on earth, as well as of our fundamental unity of faith, and readiness to coöperate harmoniously in the advancement of objects of common interest.

4. That this committee shall consist of three ministers

and two laymen, belonging to some synod or synods connected with the General Synod.

This committee, having consulted with the other subscribers, we unitedly submit to you an outline of that plan of union by which we hope the evils of schism can be gradually obviated, and the great and glorious object of Christian Union be eventually attained. We premise, that in the presecution of this enterprise, the leadings of Providence should be observed and followed. Such steps, and such only, ought to be taken as the Church, or judiciary of whatever rank concerned, is prepared to adopt with considerable unanimity. Attempts which terminate in new divisions are obviously premature and unwise. And we may premise as fundamental principles that the plan to be adopted must possess the following attributes: 1. It must require of no one the renunciation of any doctrine or opinion believed by him to be true, nor the profession of anything he regards as erroneous. The accession of any one denomination to this union does not imply any sanction of the peculiarities of any other. 2. It must concede to each denomination the right to retain its own organization for government, discipline, and worship, or to alter it at option. 3. It must dissuade no one from discussing fundamentals and non-fundamentals, if done in the spirit of Christian Love. 4. The plan must be such as is applicable to all *Evangelical fundamentally Orthodox Churches,* and must not aim at inducing some of the denominations to relinquish their peculiar views, but must be based on the existing common ground of doctrine, and erect a superstructure of kindly feeling, and harmonious intercourse, and fraternal coöperation. 5. Each denomination may at option adopt any part, or all the proposed features of union.

With these preliminary specifications we propose:

1. As one object of this union is to bear witness to the truth, and as well to impress upon ourselves, as to exhibit to the world, the fundamental doctrinal unity of the Evangelical Protestant Churches, therefore, *any denomination wishing to accede to this Union, can do so by a resolution of its highest judiciary, embodying its assent to the common ground of Christian Doctrine, as exhibited, for the present, in the appended selection from the articles of the principal Protestant Confessions.*[1]

The most respectable writers on Christian union, and ecclesiastical bodies also, so far as they have expressed themselves, have with few exceptions agreed that the vital principle of Protestantism lies not in the peculiarities of any sect, but in the points adopted as the expressed sentiment of the principal friends of union. A preliminary attempt has therefore been made to express this common ground of doctrine, in the very language of the different Protestant confessions. This expose of doctrine, let it be remembered is not an original or new creed, but a selection of articles or parts of articles from the principal existing Protestant creeds, every part of which has already been sanctioned by one or other of the respective denominations. Not a single original sentence is contained in it. If any acknowledged orthodox denomination should still find in it a sentiment to which it objects, the clause expressing it may be excepted in the vote of adoption, and it will thereafter be omitted by all; for the design of this expose is, that it shall contain only the doctrines received by all the so-called

[1]This selected creedal statement, submitted by Dr. Schmucker, was worked out with great care and skill.

Evangelical Orthodox Churches. It has, however, already been examined and approved by some of the most distinguished divines of our country, belonging to nine different denominations, and therefore probably contains no sentiment inconsistent with the received doctrines of any so-called Orthodox Protestant Church. This expose—which, as it contains the so-called Apostles Creed, and a fundamental digest of the principal Protestant creeds, may be styled the United Apostolic Protestant Confession—is here presented only in a preliminary way, as one of the means to bring about a general convention of delegates from the different Protestant denominations of our land, and perhaps of other lands; and at such meeting it can be amended, or an entirely original one be adopted in its place. Yet, as it really is the joint production and the joint property of the different denominations, it will not only bear on its face the evidence of union, but also be more welcome and be more cordially received; for each will feel that it has contributed something to this common symbolic stock. It would moreover, be pleasant, as the several creeds promoted separation, to turn them now into an instrument of union. A creed on this principle of eclecticism, can certainly be formed satisfactory to all; but it will be far more difficult to frame an original one equally acceptable. Such an eclectic creed will, moreover form a *historic-symbolic union* and connection between the Church in the Apostolic age, in the age of the Reformation and in our own day,—a fact of no small importance in historical Christianity.

Each denomination will, however, retain its present creed, and other directories for the reception and disci-

pline of ministers and members, and may alter or amend them at option as heretofore.

As the features of this plan do not necessarily interfere with other denominational standards of government and discipline inferior judicatories of every grade, and even individual congregations can discuss its claims, and, if approved, vote their assent to its features, and adopt it for themselves as far as it does not interfer with their existing engagements. Thus any conference, presbytery, classis, synod, and convention can adopt the plan by voting their assent to the proposed United Apostolic Protestant Confessions, and resolving to practice each of the additional features as they may judge suitable to their case, and to bring the subject before the highest judicatories. Inferior judicatories might also appoint a delegate to a contiguous co-ordinate judicatory of one or more sister churches. Individual congregations might, in addition to assenting to the expose of Protestant doctrine, resolve to unite sister churches in voluntary associations for the advancement of the Bible, Tract, and Sabbath School cause. An annual or semi-annual Union meeting of the different congregational Sabbath Schools of a town, or village, or ward of a city, to hear a sermon on some aspect of the cause, and for other exercises, would doubtless cultivate the spirit of brotherly love, especially among the rising generation. In short, although the plan contemplates ultimately the unity of spirit and fraternal coöperation of entire congregations, the effort must begin in every church with individuals, and often find its way up through the inferior judicatories to those of the higher and the highest order.

2. Let the Supreme judicatories of the several orthodox churches resolve to open and sustain a regular ecclesiastical intercourse, by sending a delegate to the stated meetings of the highest judicatory of each such denomination, who ought to be received as advisory members, but have no vote. This practice which already exists between some Protestant denominations has been attended by the happiest effects, and ought to be extended as far as convenient to all.

3. Coöperation of the different associated churches in voluntary associations, local and general, should be encouraged as far as the sentiment of the respective denominations is prepared for it, under constitutions, avowing the United Apostolic Protestant Confession, and securing equal rights to all its members. This principle is especially applicable to Bible, Tract, Sabbath School and Foreign Missionary Societies, and has already been introduced in a large portion of the Protestant denominations.

4. The Bible should, as much as possible, be made the text-book in all theological, congregational, and Sabbath School instruction.

5. One general Anniversary Celebration should be held at some central place, under the management of a committee of arrangements one member of which is to be selected from each confederated denomination, and after its formal accession to the union, to be appointed by its supreme judicatory. State and smaller union celebrations might also be held, and occasionally, though not statedly, a universal or oecumenical Protestant convention like that proposed to be held in London in 1846.

6. Free sacramental communion ought to be occasionally practised by all whose views of duty allow it.

7. The formal adoption of these features, or of any part of them, if the first be included, shall constitute the adopting body an integral part of the Apostolic Protestant Union. Should any denomination wish to reserve any one of the features, except the first, for future consideration, such reservation shall not invalidate its accession to the residue.

But in the name of the bleeding Church, let us go forward in this glorious work. The first and greatest advocate of Christian union, the Saviour himself, will go before us and light will shine on our path as we advance. We shall see, from step to step, what his providence directs. Nor can we doubt that, whether our object is accomplished in our way or not, the effort will rebound to the glory of God. If it be found that we are not yet prepared to walk together, even in the things in which we are agreed, the Master may throw us into the furnace of affliction, to melt away our asperities. But amid all circumstances of encouragement or depression, let our motto be: "Look upward, and press onward," in reliance on the blessing of Him who said, "Lo, I am with you alway, even unto the end of the world."

N. B. The present plan is presented for the preliminary considerations of the churches, and it is proposed to hold a meeting during the Anniversaries in May next in New York,[1] preparatory to final action, at which all those favorable to the general object are invited to at-

[1]At this time the great inter-denominational organizations like the Bible and Tract Societies held annual meetings in the month of May in New York.

tend. Further notice will be given. The major part of the subscribers expect to be present.

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C. A. MORRIS, ESQ., York, Pa.

COMMITTEE ON CHRISTIAN UNION OF THE GENERAL SYNOD OF LUTHERAN CHURCH IN UNITED STATES.

REV. J. HAWES, D.D., Pastor Congreg. Church, Hartford, Conn.

REV. L. BACON, D.D., Pastor Congreg. Church, New Haven, Conn.

REV. WM. HILL, D.D., Pastor Presb. Church, Winchester, Pa.

REV. L. MAYOR, D.D., late Prof. of Theol. in Theol. Seminary, Mercersburg, Pa.

REV. G. SPRING, D.D., Pastor of Presb. Church, Winchester, Pa.

REV. G. W. BETHUNE, D.D., Pastor of M. E. Church and late Prof. of Dickinson College.

REV. C. A. GOODRICH, D.D., Prof. in Theol. Seminary, New Haven, Conn.

REV. R. BAIRD, D.D., Secy. American Evangelical Society, New York.

REV. E. L. HAZELIUS, D.D., Prof. Theol., Theol. Seminary, Lexington, S. C.

REV. B. P. AYDELOTT, D.D., of the Prot. Episcopal Church, Prest. of Woodward College, Cincinnatti.

REV. G. B. CHEEVER, D.D., Editor of New York Evangelist.

REV. P. CHURCH, D.D., Pastor Baptist church, Rochester, N. Y.

REV. T. H. COX, D.D., Pastor Presb. Church, Brooklyn, N. Y.

REV. D. MCCONAUGHY, Prest. Wash. College, Washington, Pa.

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REV. B. KURTZ, D.D., Editor of Christian Observer, Philadelphia, Pa.

REV. J. PARKER, D.D., Pastor of Presb. Church, Philadelphia, Pa.

REV. J. G. MORRIS, D.D., Pastor of Lutheran Church, Baltimore, Md.

REV. J. E. WELSH, of Baptist Church, Burlington, N. J.

REV. H. P. TAPPAN, D.D., Prof. University of New York.

REV. J. F. BERG, D.D., German Reformed Church, Editor Protestant Quarterly Review, Philadelphia, Pa.

REV. F. WATERS, D.D., Protestant Methodist Church, Baltimore, Md.

ALEX HENRY, ESQ., Presbyterian Church, Philadelphia, Pa.

REV. E. HEINER, Pastor German Ref. Church, Baltimore, Md.

REV. G. W. MUSGRAVE, D.D., Pastor Presb. Church, Baltimore, Md.

REV. B. C. WOLF, D.D., Pastor German Ref. Church, Baltimore, Md.

REV. B. M. SMITH, Pastor Presb. Church, Staunton, Va.

REV. C. G. BAILEY, Presb. Church, Staunton, Va.

REV. C. G. WEYL, Editor Lutheran Hirtenstimme, Baltimore, Md.

REV. W. R. DEWITT, D.D., Pastor Presb. Church, Harrisburg, Pa.

REV. W. HAMILTON, Methodist, Episcopal Church, Baltimore, Md.

REV. J. C. WATSON, Pastor of Presb. Church, Gettysburg, Pa.

REV. J. COLLINS, Pastor of Methodist Episcopal Church, Baltimore, Md.

P. S. An official communication has just been received addressed to the subscriber, as chairman of the Lutheran General Synod's Committee on Union, from the following gentlemen, as Committee of the Cumberland Presbyterian General Assembly for Christian Union: S. S. SCHMUCKER.

REV. M. BIRD, Cumberland Presb. Church, Uniontown, Pa.

REV. A. M. BRYAN, Cumberland Presb. Church, Pittsburgh, Pa.

ALEX MILLER, ESQ., Cumberland Presb. Church, Pittsburgh, Pa.

CHAPTER V.

CHURCH FEDERATION

ITS NATURE AND FUNCTION.

ALFRED TYLER PERRY, D.D.

Federation of the churches rests fundamentally upon the great fact that all Christians are one in Christ. This is not merely a doctrine of faith, it is a fact of life; if in Christ, then of necessity members one of another. By virtue of the union to the one Lord, through the one faith, as declared in the one baptism, all Christians are brethren, of the same family, fellow members of the body of Christ. This unity may be denied; it cannot be destroyed. The brother in the flesh may be disowned and cast out, but his relation as brother cannot thereby be annihilated; he is a brother still. The same is true of this spiritual brotherhood. Christian unity is then not an ideal to be striven for, but a fact to be manifested. The relation exists; it should be given proper expression; it must be confessed before men. Along with this fundamental unity it is being increasingly recognized in these days that all Christians, in spite of their differences, have more things in common than they have separately. The doctrines that are held in common are too the most important, those that separate are the more superficial. And so the past twenty years has witnessed more genuine attempts to reunite the scattered flocks of Protestantism

than all the centuries since the Reformation. This movement toward union is of vast significance and is worthy of most careful study.

Instead of trying to minimize differences and overlook essential divergencies, these are frankly confessed and then treated as irrelevant to the purpose in hand. Being a union not on the basis of doctrine but of service, a union not for government but for evangelization, all distinctions are pushed down and out of sight.

Denominational differences indeed are not to be despised as of no importance. They spring out of conscientious adherence to certain doctrinal beliefs. The things that separate, while not so fundamental as the things that unite, are yet matters of faith. In the last analysis it is always loyalty to the truth as seen that causes one denomination to maintain itself as distinct from another. These distinctions are therefore not to be overthrown lightly. It may be that all varieties are needed in order that the white light of truth may be seen in its clearness by the blending of the many hues of denominational assertion. Any attempt to unite these denominations which involves the giving up of the things for which each denomination peculiarly stands is therefore practically hopeless if not undesirable. But underneath these differences there is the fundamental unity which must also find expression, and outside of all denominations is the mass of the unchurched to whom the common Gospel needs first to be presented before the denominational points can be understood. The local federation furnishes a method by which this unity may be expressed without destruction of the denominational peculiarities; and a means of accomplishing the common work

by a sensible and effective coöperation. The church entering the federation does not lay aside any of the denominational affiliations or obligations, it simply undertakes with other Christian churches of its own neighborhood to do the work of Christ more efficiently.

While thus drawing all the churches of a given community together for a permanent coöperation and the correlation of their activities, while expressing the essential unity of all Christians in those churches, the Federation does not erect a new denomination; the union is local, it is for service; it establishes no authority over any church, all service is freely undertaken, no compulsion is possible in any case. The work of all is systematized, but not controlled.

As already hinted, the work of the Federation follows two main lines or falls into two chief departments. The most fundamental is that of evangelization. How to reach effectively with the Gospel every individual in the community is the problem which presses on the churches. The Federation solves it through the coöperative parish plan. To every church a given geographical area for which it shall be responsible—that is the watchword. This does not mean, of course, that all the people of that area are assigned to any one church, but simply that this one church agrees to see to it that every indiviudal in that section who does not already have a church home shall have an invitation presented to him to attach himself to some church, not of necessity the church of that district, but the church of his own choice. The invitation is an invitation to the Church of Christ, not to any one branch of it. Herein is the coöperation. The Church of the district reports to other churches those whom it

finds with preferences for others. It will receive like reports from other districts. There is no way in which every soul can surely be reached in our cities except by such a geographical division of the territory into parishes, and the assignment of each parish to one particular church. That this plan requires a considerable degree of Christian fraternity is admitted; that such a degree is now existent in most of the churches is, however, believed.

The other chief department of the work of the Federation will be along the line of civic reform. The Christian forces of the city are disorganized and at a great disadvantage in any conflict with the forces of evil. The saloon is organized, and has its influence in politics; the Church is not organized, and has practically no influence in politics. Bad men in office advance evil ends. Good men in office have no backing in their attempts to promote good ends. The cause of righteousness in all our cities waits for the consolidation of the Christian forces of the city and for some recognized instrumentality for expressing the united Christian sentiment of the community in regard to all moral issues. The history of the Federation movement in England, as well as the initial efforts of some in this country, furnish a striking promise of what may be accomplished along these lines by a well-organized and well-supported Federation.

The Federation of the Churches is no patent scheme for working miracles. Of itself it will not straightway inaugurate the millennium. But of all attempts to express the unity of the Christian Church it is the most hopeful, of all coöperative measures it has been most effective, of all instruments for evangelization and reform

it has proved by far the most successful. The wonderful growth of the movement in England in the past decade, its slower but accelerating growth in this country, in Australia and New Zealand, the results already attained, and the promise of future conquests which is in it, mark it as the most significant religious movement since the Reformation. The world will wait long for the disappearance of all denominational divisions and the welding of all Christians into one great external organization. The organic union of Christendom is still a dream. But if there shall come the day, which seems not far away, when in all cities and towns of this and other lands the Churches are bound into local federations, then we believe the prayer of our Lord will find its answer in the oneness of His disciples, a oneness so manifested to the world that all shall believe in His divine mission and give Him glory.

WHY ORGANIZE A LOCAL FEDERATION OF CHURCHES IN YOUR COMMUNITY?

HOW TO ORGANIZE?

These questions are helpfully answered in the following letter that was sent out by the committee that had in charge the organization of the Federation of Churches in Hartford, Connecticut.

NEED IN HARTFORD.

To the Christian People of Hartford:

DEAR BRETHREN:—Every student of Christian and social problems is impressed with the waste of effort in the ordinary activities of the churches. This comes to

pass, not because of unwisdom in the efforts themselves, nor of any lack of zeal in undertaking them, but chiefly because of the want of coöperation among the various denominations, and the consequent duplication of work in unnecessary ways. And yet, in spite of this excessive labor, the churches, as a whole, are not reaching the people with any degree of completeness. With the large growth of our population in the last ten years there has been a greater increase of the unchurched multitude, and the churches seem powerless to reduce the number. In a recent canvass of a small but fairly representative section of the city, in a total population of 799, of whom 498 were Protestants and 301 Catholics, 102 Protestants and 20 Catholics confessed themselves as non-church-goers. A similar proportion doubtless prevails throughout the city.

EVANGELIZATION.

No one church and no one denomination is equal to the task of reaching this multitude. It can only be done by all working together in harmony and with system. The common duty resting upon all, of bringing the healing message and helpful ministry of the gospel to every soul in this city, can be performed in any adequate way only by unifying the now unrelated activities of all the churches.

MORAL REFORMS.

Further than this, as Christians we are concerned for the purity of our civic and social life. The character of the atmosphere in which we live, and in which our children grow up, is of vital importance to every one of us. But we seem to be helpless in the matter. Evil is intrenched in custom and law and public sentiment. Over-

throw is impossible in any way we have hitherto tried. Only by thoroughly united effort can anything be accomplished in enforcing the saloon and gambling laws, in preserving our Sabbath from needless desecration, in removing the temptations to evil from our streets and the indecent pictures from the public billboards, and in securing many other like reforms. The moral nuisances of this community can be abated only by concerted effort. What this city needs is some means by which the united Christian sentiment of the community may be expressed, and the consolidated forces of the churches be brought to bear upon a given point. Righteousness in the life of this city can be secured by hearty and continued coöperation, and in no other way.

SPIRIT OF UNITY.

It is most propitious that when this need of coöperation is most keenly felt, the spirit of unity is so generally expressed. Sectarianism is on the wane, and the spirit of brotherhood is growing stronger with every year. Whatever will tend to cement this bond of fraternity will surely be welcomed by all.

It is out of these conditions and needs that the impulse toward federation in Hartford has been born. The pastors of the city have felt the need and have sought for some way of meeting it. No scheme of coöperation seemed to promise so much of good as that of a federation of the churches of the city, and for these reasons:

ADVANTAGES.

1. It is a means of expressing to the world the essential unity which underlies all our denominational distinctions. We own one Lord, one faith, one baptism.

2. It is permanent, rather than transient; systematic, rather than spasmodic. Ground gained one year can be held the next year, and further advance made.

3. It draws all the churches together for united effort. Their activities will not be unrelated to each other. They will mutually supplement and assist one another.

4. It does not interfere with the denominational affiliations or obligations of any church. It simply recognizes the common responsibility for common Christian duties of churches located in the same territory.

5. It furnishes a convenient medium for expressing the Christian sentiment of the community in support of officers of the law and other officials who desire to do their duty, but who are unable to work successfully without a strong moral support.

6. It is not an ecclesiastical machine. It has no control over the churches. It cannot force a church to do what it is reluctant to do. It merely affords a means by which the spirit of brotherhood, already so beautifully displayed, may find fuller expression, and the work now being done may be systematized and rendered more effective.

7. It cannot involve the churches in extravagant expense. Only those things will be undertaken which are approved by the delegates of the churches, and for every enterprise the money must first be raised.

STEPS TAKEN.

For these and similar reasons the pastors of the city voted to form a federation. The undersigned committee presents a constitution for your adoption, in order that each Christian Church in the city may be enrolled as a member of that federation. If your particular church is willing to be thus enrolled on the basis of this constitution, it is requested to take this three-fold action:

CHURCH ACTION.

1. Ratify the constitution and thus express your approval of the project and your willingness to join it.

2. Elect two delegates, who, with the pastor, may represent you upon the Council of the Federation.

3. Send official notification of votes and delegates to the chairman of this committee.

Early action is requested in order that the further steps of organization may be taken.

May we also urge that special prayer be offered, both now and in the future, for the success of the Federation and the promotion of that spirit of unity which alone will make possible its largest fruits.

Wishing you grace, mercy, and peace we are,

Fraternally yours,

COMMITTEE ON ORGANIZATION.

REPORT OF THE COMMITTEE ON INTERDENOMINATIONAL COMITY.

CONNECTICUT FEDERATION OF CHURCHES.

The Committee on Interdenominational Comity has been organized in pursuance of a resolution adopted by the Council of the Federation, Feb. 16, 1914. That resolution authorized the delegation in the Council from each denomination to elect a representative or representatives to the Committee on Interdenominational Comity. At present, that Committee includes representatives from the following denominations: Baptist, Congregational, Methodist, Presbyterian, and Universalist.

It seems fitting that we should make known to the Churches of the State the fact that such a Committee has

been organized, the spirit and the purpose of the organization, and the policy which it proposes to follow.

The belief which lies at the foundation of the work of such a Committee is that no one Church is the sole custodian of Christian grace, but that in any Church a man can find incentives and helps to a righteous and godly life. In the present condition of religious thought and life, we believe that the existence of churches of various denominations may be beneficial. In a community which is capable of supporting adequately two or more churches, it is doubtless better that those churches should be of different denominations, adapted to the needs of people of different tastes and different habits of thought, than that they should be all alike; but we do not believe it necessary or desirable that in every small village there should be a church of every denomination which is represented in the state. Except in communities which are rapidly growing and which are appropriate fields for missionary activity, it is desirable that no churches should exist which are too small to afford an adequate support for a pastor or to offer to their members the benefits of Christian fellowship. It is probable that in a considerable number of villages in Connecticut the number of churches now existing is too large. Money and labor are wasted in injurious competition, which by coöperation might be applied to useful purposes.

In those communities in which the number of churches is too large, the desirable course, wherever that course is practicable, is the union of churches in such form and by such methods as may seem advisable in each community. In deciding which of two or more churches should cease to exist as a distinct organization, various considerations may properly enter into the discussion;

such as the age of the churches, the number of members, the value of real estate and endowments which they may hold, the situation and character of the church buildings, and various other conditions which may be even more important, though not capable of definite formulation. It is likely that, in the course of years, the number of churches of different denominations which would thus be discontinued would be not very unequal, so that the proportional numbers of churches and members in different denominations would not be materially changed; but in any individual case the welfare of the particular community is of more consequence than the equation of denominational statistics.

In cases where it seems desirable to reduce the number of churches, and where it appears that there are insuperable difficulties in the way of the transfer of members from one denomination to another, there are several plans which have been adopted for a provisional uniting of churches without any sacrifice of the denominational preferences of their members. Of these plans, one which has often proved satisfactory, is the so-called federated or multidenominational Church, in which two or more Churches unite to worship together and employ a single pastor, while each Church retains its own organization and its own officers, sends it benevolent contributions through its own denominational channels, and maintains itself in all respects in loyal connection with its denomination. In exceptional cases still other modes of union of churches are practicable and desirable.

Especially should the question, how many churches are desirable in a particular community, be carefully considered when it is proposed to establish a new Church in that

community. Home Missionary Secretaries, District Superintendents, and other agents of the denominations, are liable to be tempted by zeal for the doctrines and usages and ideals of their own denomination to encourage the foundation of new churches in communities where the aggregate Christian population is barely capable, or not capable, of adequately supporting the churches that already exist. It is far easier to refrain from establishing a new Church in an overcrowded community, than it is to discontinue a Church already in existence. In these days, when Christians of all denominations are magnifying the great essentials of religious truth above the slight differences in creed and polity and ritual which distinguish different denominations, the founding of superfluous churches is far less pardonable than it was when different denominations were inclined to regard each other as disloyal to the faith once delivered to the saints.

The Committee on Interdenominational Comity accordingly exists in order to work for the prevention or the cure of a condition of congestion of churches. We are not, however, disposed to proceed, in a matter where so many delicate interests are involved, with rashness or haste. It is needless to say that this Committee claims no authority over any Church. Our function is only to give friendly counsel. For the present at least, it will be our general policy to investigate the condition of those communities only which may be brought to our attention by pastors or members of the respective churches. We do not propose to start a general investigation of the condition of the churches of the state. We cordially invite communications from the churches of any community where it may be thought our advice may be useful. We shall be especially grateful if Home Missionary Secre-

taries, District Superintendents, and other denominational agents, will enter into friendly consultation with us, representing as we do the Federation of the Churches of the State, before starting new churches or missions in communities where other churches are already established.

It will be in general the policy of this Committee to take no cognizance of any churches or missions of other denominations than those whose delegates in the Council have chosen or may hereafter choose representatives on this Committee. The resolution of the Council of the Federation of Churches by which this Committee was established, provides that a majority of all the members of the Committee must concur in any vote to advise the discontinuance of any church or mission or to advise adversely to the establishment of any Church or mission."

Signed by the Committee:

WILLIAM NORTH RICE, *Chairman.*
FREDERICK GREENE, *Secretary.*

THE NEED, PURPOSE AND WORK OF A NATIONAL FEDERATION OF CHURCHES AND CHRISTIAN WORKERS IN THE UNITED STATES.

It is conceded on every hand that the federation of the Christian forces of our country, for coöperative service, would, in many ways, meet a great need of the hour. Ought not the churches to lead in the movement?

The question is not one of organic unity, but of common service in advancing the interests of the Kingdom of God. The federation proposed does not interfere with denominational or local church autonomy. Loyalty to Jesus Christ, as the great Head of the Church, is both the test and the bond that is bringing believers of every

name as never before in touch and fellowship in matters of common and community interests.

It is the belief of those who send out this brief statement of the need, purpose and practical helpfulness of a National Federation of Churches and Christian Workers, that its organization demands no complex activities of service or large outlay in expense.

Widespread interest in many parts of the country is crystallizing into purpose and effort to form local federations. The call is increasing for the aid of an organization that will give all the help possible to those who desire information regarding the work that others have done and are doing along federative lines. A national organization would best provide the facilities that would place at the disposal of every community and interested person the literature and guidance that would be helpful both in the founding and development of local and State federations.

Already a considerable number of local federations are in existence and others in process of formation. These organizations join in an earnest request that a bond of union be supplied that will enable them to come into closer relation with each other for the interchange of thought and suggestion on matters of common interest. For this reason they advocate the formation of a National Federation.

The Federation would be only advisory in its plans and purposes. It is reasonable, however, to expect that, without the slightest interference with denominational or local church autonomy or affairs, it would, as a national organization, exert a very strong and helpful influence in

advancing and guiding the spirit of Christian comity and coöperation that is already a hopeful sign of the hour.

In so far as the stated gatherings of the proposed Federation should bring together for conference and consultation representatives of Christian service from every part of the land, it would manifest the reality of the spiritual unity of Christian believers and give importance and weight to all its deliberations and utterances.

The success and possibilities of such a Federation as is here proposed time alone could disclose, but this we can reverently say: Divinely guided it would be a mighty power for good. Having for its primary purpose the encouragement and advancement of local coöperative service, it would at the same time afford a channel through which messages could be sent to the public at large that would voice impressively the convictions and spirit of our American Christianity in matters pertaining to the general moral and spiritual welfare of our country and the progress of the Kingdom of God throughout the world.

LETTER SENT OUT BY JOINT COMMITTEE OF "LEAGUE" AND NEW YORK FEDERATION.

11 BROADWAY, NEW YORK, February 27, 1899.

Dear Brother:

At a joint meeting of the Executive Committees of the Federation of Churches and Christian Workers in New York City, and the Open and Institutional Church League, it was resolved: "That it is the sense of this meeting that it is desirable that steps be taken for the formation of a National Federation of Churches and Christian Workers, and that the organizations here represented shall heartily coöperate to this end."

To carry this resolution into effect it was further resolved that a Committee representing the leading communions in our country be appointed to "communicate with pastors and denominational leaders, and the officers of organizations inter-denominational or federative in their character."

As members of this Committee we submit to your consideration in a statement, herewith appended, a brief sketch of the work in New York with some of the reasons why many of our prominent leaders believe that a National Federation of Churches and Christian Workers should now be organized.

Will you not kindly answer at your earliest convenience the following questions:

(1) What is your judgment respecting the need and feasibility of such a Federation?

(2) If organized, may we count on your coöperation in every practicable way?

Any suggestions you may offer in reference to this subject, which at present is receiving so much attention, will be gratefully appreciated. Kindly address reply to Rev. E. B. Sanford, 11 Broadway, New York, Secretary of the Committee.

Faithfully yours,

J. WINTHROP HEGEMAN, Christ Church (Protestant Episcopal);

ANSON P. ATTERBURY, Park Presbyterian Church;

W. H. P. FAUNCE, Fifth Avenue Baptist Church;

FRANK MASON NORTH, Corresponding Secretary of The New York City Church Extension Society of the Methodist Episcopal Church;

G. U. WENNER, Christ Church (Lutheran);

CHARLES B. CHAPIN, Hamilton Grange Reformed Church, President New Yory City Chapter of the Brotherhood of Andrew and Philip,

JAS. MILLARD PHILPUTT, Union Church (Disciples of Christ);

ELIAS B. SANFORD, (Congregational), Associate Secretary of the Federation of Churches and Christian Workers in New York City.

CONFERENCE IN THE INTERESTS OF FEDERATIVE ACTION AMONG CHURCHES AND CHRISTIAN WORKERS THROUGHOUT THE UNITED STATES.

150 FIFTH AVENUE, NEW YORK,

January, 1900.

Dear Brother:

You will recall the letter which, under date of February 27, 1899, brought to your attention the action taken at a conference of the Executive Committees of The Federation of Churches and Christian Workers in New York City and the Open and Institutional Church League, at which it was resolved, "That it is the sense of this meeting that it is desirable that steps be taken for the formation of a National Federation of Churches and Christian Workers, and that the organizations here represented shall heartily coöperate to this end." In furtherance of this action a committee was appointed to "communicate with pastors and denominational leaders, and the officers of organizations interdenominational and federative in their character."

The large number of favorable replies which came to hand were made the basis of a report which was accepted

by the above mentioned Executive Committees in joint session, and a Committee of Arrangements appointed to carry out its suggestions. This committee has decided upon New York City as the place, and February 1, 2, 1900, as the time for holding the proposed conference. This conference will be rather of a private than of a public nature—a conference of those interested in the movement to consider the forming of a National Federation of Churches and Christian Workers and to determine the method and scope of its work. We earnestly hope, therefore, for your presence and participation in this important meeting.

Kindly send reply to the Rev. E. B. Sanford, 150 Fifth Avenue, New York City. In behalf of the Committee,

Cordially yours,

LEIGHTON WILLIAMS,
FRANK MASON NORTH,
HENRY R. ELLIOTT,
LASALLE MAYNARD,
Committee on Invitations.

CHAPTER VI.

Recommendations Adopted by the Conference in New York, Feb. 2, 1900.

The Committee appointed by the "Conference in the Interests of Federative Action among Churches and Christian Workers throughout the United States."

Believing that the time has come for the institution of a National Conference for Federation among Churches and Christian Workers in the United States.

Recommends the creation of an Executive Committee of nine ministers and the same number of laymen who shall have power to add nine to their number and appoint such officers and sub-committees as they may decide will best expedite the work put in their charge.

This committee is to hold office until relieved by action of the next Conference succeeding their election.

The general functions of this committee shall be:

(1) To facilitate and foster intercommunication between local federations, with especial reference to supplying to local and state federations information regarding the work in every part of the country.

(2) Giving counsel and rendering such assistance as may be possible in the interests of comity and coöperation and promoting and aiding in the formation of local and state federations.

(3) To report to the next Conference a plan for a basis of membership in the Conference.

(4) To make arrangements for a similar Conference next year, fixing the time and place and program.

(5) Instituting plans for securing the money that is necessary to defray the expenses incurred in this work.

(6) The quorum to consist of at least nine members.

LETTER SENT OUT BY NATIONAL COMMITTEE ON FEDERATION OF CHURCHES

1900.

Dear Brother:

This letter is addressed to those who are troubled at the failure of our churches to reach a considerable part of our population, and who believe that much more might be accomplished by united effort intelligently directed.

In every city in the land, and every village of any considerable size, there are several or many churches, of different denominations, preaching the same Gospel; enough churches to evangelize every household. But the division of the churches scatters the responsibility. Pastors too often feel responsible only for their own; and those who attend no church, especially the poor, are neglected, and on their part feel no special obligation to attach themselves to one church rather than another. No one church can find these unchurched people. To remedy this evil requires united action.

To secure such united action over the country is the purpose of the National Federation of Churches and Christian Workers. It does not attempt the consolidation of denominations; it only brings the denominations, as they are, together to do their work as Churches of Christ. Its work began with local federa-

tions in New York City, Pittsburgh, New Haven, and elsewhere; and so successful was this federated work that it seemed desirable to extend it as much as possible; hence the national organization.

Local federations, as organized, do the following things:

1. They declare and prove to the world that the churches composing them are not hostile bodies, with antagonistic beliefs and purposes, but are one in faith and loyalty to our Lord's commission.

2. They canvass their territory with mutual helpfulness. They find what families attend no church, to what denomination they are allied, and their names and addresses are sent to officers of such nearest church that they may be gathered in. A single Episcopal Church in a New York assembly district, canvassed by a local federation, thus gathered 174 families unconnected with any parish. Another church in the same district, planning to go out of existence, thus secured so many new families affiliated with it, of which it had known nothing, that it is now on a self-supporting basis.

3. They provide the most effective organization by which the united Christian sentiment of the churches can be brought to bear upon the moral interests of a community for the suppression of vile resorts and all moral nuisances.

The national Federation is ready to promote the establishment of such local federations everywhere; to suggest forms for their constitution, and, when desired, to send an agent to give information and assist in their organization.

The present organization of the National Federation

is only temporary. It was formed at the call of a conference for the purpose, and its membership was constituted by that conference. It has thus, and could have at first, no official relation with any denominational body. But it is desired that it may be the forerunner of an official Federation of Churches to which it shall give place. Already not a few State bodies have given the purposes of the Federation of Churches their hearty endorsement; but it is our desire that there may be established State federations, like that so successfully in operation in Maine, whose influence shall prevent wasteful and harmful rivalries of competing churches and be the expression of the comity which should exist between our home missionary organizations. May we not also look forward to a National Federation of all our Protestant Christian denominations, through their official Heads, which shall utter their declaration of Christian unity, and accomplish in good part the fulfilment of the prayer of our Lord that "they all may be one, that the world may know that thou hast sent me"? Too long have our churches been working along independent lines, and their divisions have too long given point to the gibes of the enemy. It is to bring these churches together, in testimony and service, that these local, and this National Federation of Churches and Christian Workers have been organized. They appeal to the sensitive and earnest Christian conscience of those who are drawn together because first drawn to Christ.

The National Committee is composed of gentlemen representing all our principal denominations. It invites correspondence with its Secretary (Rev. E. B. Sanford,

83 Bible House, New York) from those who are in sympathy with its purpose, or who may desire to organize local federations.

Fraternally yours,

(Signed)

J. CLEVELAND CADY,
JOHN B. CALVERT,
WASHINGTON CHOATE,
JOHN B. CLARK,
JOHN H. CONVERSE,
W. H. P. FAUNCE,
LEWIS FRANCIS,
SAMUEL M. HAMILTON,
J. W. HEDGEMAN,
E. R. HENDRIX,
CHAS E. HUGHES,
JOHN S. HUYLER,
HENRY C. M. INGRAHAM,
CHAS H. KNOX,
RIVINGTON D. LORD,
RUFUS W. MILLER,
FRANK MASON NORTH,
CHAS. A. SCHIEREN,
CHAS. L. THOMPSON,
JOHN H. VINCENT,
WILLIAM HAYES WARD,
E. WALPOLE WARREN,
GEO. U. WENNER,
LEIGHTON WILLIAMS,
S. T. WILLIS.

CHAPTER VII.

Plan and Principles of Comity.

Adopted by the New York State Federation of Churches.

"The Federation of Churches and Christian Workers of the State of New York does not, as an organization, stand in opposition to the existing lines of division by which the denominations of the State are separated from one another. It does not ignore or belittle the conscientious differences of conviction as to doctrine, polity, modes of worship and methods of work that distinguish the several denominational organizations. Whether or not the different churches are in future to be brought into one comprehensive Church organization we recognize the fact that for the present, at least, the work that God has entrusted to the churches must be performed under the conditions imposed by the existing denominational systems. The Federation, so far from seeking to have any Church lessen its emphasis upon and advocacy of the special doctrines and usages that separate it from other churches, has for one of its principal objects to coördinate the work of the different religious bodies of the State so as to prevent waste of power through friction and enable each Church to do its distinctive work with greater effectiveness and more encouraging success.

"The Federation disclaims authority over the denominations affiliating under its constitution. It gives counsel when its counsel is desired. It cannot compel compliance with its recommendations. Its advice has only the moral weight of the reasons urged in favor of it.

"In giving counsel on questions of comity between the denominations, the Federation will in general be guided by these principles:

"1. In all plans relating to the establishment, maintenance or abandonment of local church enterprises, each denomination should give most fraternal consideration to the effect of its decisions on the work that other denominations are doing or desire to do in the same community.

"2. No denomination should establish a new church organization in any community or neighborhood for which another denomination or other denominations have provided reasonably adequate church privileges and where the present or prospective population is not large enough to maintain an additional church without seriously weakening the church organizations already working in the community. In all cases where the establishment of a new Church might possibly lead to the overcrowding of a limited field, such work should be undertaken only after fraternal conference with the representatives of the other interested denominations.

"3. With regard to new communities, destitute districts, and the newer portions of our growing towns and cities in which different denominations are considering the establishment of churches, it is desirable that when possible there should be a conference and agreement between the representatives of these denominations, as to which can best meet the needs of the community. In such conference due consideration should be given (1) to the denominational preferences of the people of the community; (2) the ability of neighboring churches to give friendly assistance to the new enterprises; (3)

the ability of the respective denominations to give needed financial aid to their newly organized churches. A denomination that for the sake of comity has yielded to others its claim to work in one field should be given preference, when possible, in some other equally promising field.

"4. When, by reason of lessening population, a community that once maintained several churches cannot give to them adequate support, the members of these churches should consider whether it would not promote the religious welfare of the community if they would combine their forces into fewer organizations. This could be done (1) by the disbanding of one or more churches, their members uniting with the remaining church or churches; (2) by the coöperation of two or more churches in sustaining one pastor, each church retaining its own organization and officers and furnishing its proportion of the minister's salary and other church expenses, the congregations uniting on the Sabbath under the ministrations of one pastor. In such cases, when a change of pastors is made, the new leader of the coöperating churches may wisely be chosen from a different denomination from that of the retiring minister; (3) the churches of a given community could retain their distinct organziations and unite in a local federation of churches, paying jointly the salary of a federation secretary who shall serve as the acting pastor of the coöperating churches. When, to avoid overcrowding, a denomination consents to the disbanding of a church in any community, it should be given the preference in some other community where the work is equally important.

"The Federation of Churches and Christian Workers of the State of New York, with its auxiliary city and

county federations, will give whatever counsel and aid they are able to give, where in any community differences of opinion exist as to the application of the principles of comity between the representatives of different denominations. We suggest that where local federations exist, the questions at issue be submitted to the executive board or the commtitee on comity of such local organization. The State organization will render whatever assistance it may be invited to give in supplementing the counsel and service rendered by the local federation and in the adjustment of questions of comity in the sections of the State where local or district federations have not been organized."

INVITATION TO CONFERENCE HELD IN PHILADELPHIA, FEBRUARY 5, 6, 1901.

83 Bible House, New York, Jan. 12, 1901.

On February 1 and 2, 1900, a Convention, called together in New York City in the interests of Federative Action among Churches and Christian workers throughout the United States, appointed an Executive Committee of ministers and laymen to continue and develop its work during the year, and arrange for a similar convention early in 1901.

The twenty-seven members of this committee (representing nine different Christian bodies), organized, choosing for their chairman, Mr. J. Cleveland Cady, and for secretary, the Rev. E. B. Sanford, D.D., both of New York City.

The work of this Committee has been threefold: It has been a center of information for people and churches all over the country who desired to know more in regard

to federation, the means for its attainment, and the most practical methods for conducting it.

By the quite extensive tours of its secretary, it has greatly promoted interest in the subject, and led, in many cases, to organization, and finally, through the same agency, it has rendered important assistance in the formation of State and local federations.

The resolutions of official boards, votes of grateful acknowledgment, as well as a multitude of letters, attest the value of the assistance rendered.

It has been the privilege of the Committee to assist in the efforts out of which came the organization of the strong New York State Federation in the closing months of the year. The same movement in several commonwealths is preparing for state conventions with State federation in view. Without multiplying examples, it is to be said that interest in the subject has grown so steadily, and is likely to come up for positive action in so many quarters and states in the near future, that the forthcoming convention (for which the National Committee has arranged, agreeably to their instructions) will be one of great importance, as serious questions will come before it—among them:

Shall a well organized national body now relieve the National Committee of the work it has tentatively carried on, binding together the State and local federations—becoming strongly helpful—and wielding a powerful influence for comity and unity?

The National Committee most earnestly urge the attendance of all those interested in this broad fraternal association of churches and Christian workers.

The most experienced speakers upon this subject will

be present—and the needs, purposes, means and results of federation will be clearly set forth by those who thoroughly understand and appreciate the importance of this subject.

The action to be taken on the important questions arising will demand the wisest judgment of Christian men, and deeply feeling the need, we urge your presence at this convention, to be held in Philadelphia, February 5 and 6, 1901.

The National Committee on Federation,

J. Cleveland Cady, *Chairman.*

John B. Calvert,
Washington Choate,
John B. Clark,
John H. Converse,
W. H. P. Faunce,
Lewis Francis,
Samuel M. Hamilton,
J. W. Hegeman,
E. R. Hendrix,
Chas. E. Hughes,
John S. Huyler,
Henry C. M. Ingraham,
Chas. H. Knox,
Rivington D. Lord,
Rufus W. Miller,
Frank Mason North,
Chas. A. Schieren,
Chas. L. Thompson,
John H. Vincent,
William Hayes Ward,
E. Walpole Warren,
Geo. U. Wenner,
Leighton Williams,
S. T. Willis.

CHAPTER VIII.

CONSTITUTION NATIONAL FEDERATION OF CHURCHES.

ARTICLE I.

This organization shall be known as the National Federation of Churches and Christian Workers.

ARTICLE II.—*Object.*

The object of this National Federation shall be:

(1) To secure coöperation among Churches and Christian Workers throughout the United States for the more effective promotion of the interests of the Kingdom of God.

(2) To promote and further the organization of State and local Federations.

(3) To foster intercommunication between State and local Federations and to furnish information regarding the work in every part of the country.

ARTICLE III.—*Membership.*

Membership in this organization may be obtained in either of the following ways:

(1) A Federation of Churches, or other organization doing federative work within the limits of a state or city or other local district, shall be entitled to at least one representative at each meeting of the National Federation and as many more representatives as the Executive Board shall from time to time determine.

(2) Any local church by the payment of an annual subscription of ten, or more, dollars shall be entitled to representation by a duly elected delegate.

(3) Any ecclesiastical body or any federative organization existing for religious or moral purposes may, on approval of the Executive Board, send delegates to this

(4) Any individual in sympathy with the objects of this organization may become a member upon the payment of an annual subscription of five, or more, dollars.

ARTICLE IV.—*Annual Meeting.*

The time and place of the annual meeting shall be fixed by the Executive Board.

ARTICLE V.—*Officers.*

The National Federation shall at its annual meeting elect a President, twenty-five Vice-Presidents, a Recording Secretary and a Treasurer, to serve one year and until their successors are elected and qualified. It may also appoint such other officers and committees as it may deem needful for its work.

EXECUTIVE BOARD.

The Federation shall choose fifteen clergymen and fifteen laymen who shall, together with the President, Recording Secretary and Treasurer, constitute an Executive Board. The first members of this Board shall, at their first meeting, divide themselves into three classes of ten each, and each class consisting of five clergymen and five laymen, to hold office one, two and three years respectively. At the meeting of the National Federation in 1902, and at each annual meeting thereafter, ten members of the Executive Board shall be chosen, whose term of office shall be three years. The Executive Board shall

have charge of the work of the National Federation and report to the Federation at its annual meeting. Nine shall constitute a quorum of the Board for the transaction of business. The Executive Board may fill vacancies in its own number arising from any cause.

ARTICLE VI.

This Constitution may be altered or amended at any annual meeting of the Federation, provided that such amendment has been proposed at the previous annual meeting or has been recommended by the Executive Board.

PROPOSED FEDERATION OF

CHURCHES AND CHRISTIAN WORKERS IN OHIO.

Pres. J. W. BASHFORD, D.D., Delaware, Chairman.
REV. CHAS. H. SMALL, Springfield, Secretary.
JOHN CLARK HILL, D.D., Springfield, Treasurer.

At a conference called by a Committee of the Congregational State Association and held in Columbus, April 9th, the undersigned were chosen as an Executive Committee to represent all the denominations of the State, to present a scheme of federation to the various religious bodies and to call a convention, if the way be clear, when deemed advisable. The Committee met and organized with the above officers, and invited Rev. E. B. Sanford, D.D., of New York City, Secretary of the National Federation, who was present, to spend a month or more in the State this spring presenting the needs and advantages

of federation and the methods of carrying it on. It was voted to raise $500 for the prosecution of the work, and Dr. Sanford was authorized to solicit and collect funds which may be given to him or sent to the Committee's treasurer.

The Object of the Federation is to unite in coöperative activity all the churches and Christian workers of the State, that their unity may be more manifest; to promote the evangelization of every community wisely and without friction; to concentrate Christian sentiment on moral issues; and to secure such coöperative action as shall be for the religious and moral welfare of the commonwealth.

Convention. It is proposed to hold a general convention some time next winter, probably in February, for the purpose of effecting such permanent organization as may be necessary. Each denomination is asked to choose from the State body or the highest local body one delegate for each 5,000 members in addition to the member of the Executive Committee. Each local Federation is requested to appoint two delegates.

The committee desire the hearty coöperation of all Christian workers in the State, and will be glad of any suggestions.

Baptist—

W. G. Partridge, D.D., Cincinnati.

Christian—

T. M. McWhinney, D.D., Dayton.

Congregational—

Pres. A. T. Perry, Marietta.

Rev. Chas. H. Small, Springfield.

Disciples—
Rev. S. H. Bartlett, Cleveland.
Evangelical Association—
S. P. Spreng, D.D., Cleveland.
Lutheran—
A. C. Miller, D.D., Plymouth.
Prof. D. H. Bauslin, D.D., Springfield.
Methodist—
Pres. J. W. Bashford, D.D., Delaware.
Levi Gilbert, D.D., Cincinnati.
Presbyterian—
John Clark Hill, D.D., Springfield.
Wm. A. Powell, D.D., Toledo.
Protestant Episcopal—
J. W. Atwood, D.D., Columbus.
Reformed—
Rev. S. W. Seemann, Columbus.
United Brethren—
Pres. T. J. Sander, Ph. D., Westerville.
United Presbyterian—
Rev. R. B. Patton, Columbus.

CHAPTER XII.

Letter Missive.

Fathers and Brethren:

Permit us to address you on the subject of the Churches of Jesus Christ in Christian work.

The National Federation of Churches and Christian Workers has for its object to promote the coöperation of Churches of various communions through the formation of State and local federations in order to secure united and effective effort in religious and moral movements vital to the welfare of churches and communities. In the four years of its existence the National Federation has accomplished much in fostering the principles and giving an impetus to the practical workings of Federation. In a number of cities and towns the federated churches have in concerted effort taken a religious census of the population, organized successful coöperative parish work, discovered and directed to the churches of their choice families that had dropped away from church attendance, and thus saved many who otherwise would have been utterly lost to the churches. In some cities, the work of local federations has been directed to the concentration of effort for the removal of social evils, the cleansing of the centres of vice and corruption, and the promotion of temperance, Sabbath observance and general morality. The affiliation of the local churches has often proved a beneficent moral force in the administration of civic affairs. In a number of the States, the

National Federation has aided in the formation of State organizations, which direct the work in their several States. This has required the approval and aid of the State Synods, Conferences and Conventions of the several denominations and their coöperation has been freely given. These State and local federations have made somewhat clearer to the world outside what is the essential unity which underlies denominational diversity.

We believe that the growing interest in Federation and the wide-spread conviction of the great possibilities contained in federative movements, indicate that the time is opportune for the extension and strengthening of the principles of Federation. A national society like ours, however, cannot undertake the immense task of organizing coöperative work in the thousands of cities and tens of thousands of towns in our country. It has neither authority nor desire to interfere in the great questions which vitally concern the various denominations as denominations. We believe that the great Christian bodies in our country should stand together and lead in the discussion of, and give an impulse to, all great movements that "make for righteousness." We believe that questions like that of the saloon, marriage and divorce, Sabbath desecration, the social evil, child-labor, relation of labor to capital, the bettering of the conditions of the laboring classes, the moral and religious training of the young, the problem created by foreign immigration, and international arbitration—indeed all great questions in which the voice of the churches should be heard—concern Christians of every name and demand their united and concerted action if the Church is to lead effectively in the conquest of the world for Christ.

It is our conviction that there should be a closer union of forces and a more effective use of the resources of the Christian churches in the different cities and towns, and when feasible, in other communities and fields, with a view to an increase of power and of results in all Christian work.

The experience of the National Federation has made it clear that very many of the churches of the several communions are ready to come closer together in the common service of the Master. This has led us to raise the question whether a more visible, effective and comprehensive fellowship and effort are not desirable and attainable.

And yet, we might not have considered it to be our duty to propose action to this end if the suggestion and request had not been directly brought to us through formal ecclesiastical channels. It has been said to us that it might seem presuming for any one denomination to make such a proposal to the other denominations, but that such a proposal could better come from an organization like ours which includes representatives of the various denominations.

We therefore, take the liberty to address you.

In order to secure an effective organization of the various Protestant communions of this country for the practical ends indicated, we would suggest that a conference of representatives accredited by the national bodies of said Protestant denominations meet in New York City, November, 1905, to form such a representative organization as may seem proper to them. It is understood that its basis would not be one of creedal statement or governmental form, but of coöperative

work and effort. It is also understood that the organization shall have power only to advise the constituent bodies represented.

We invite your hearty coöperation and participation by representation.

We would take the liberty more definitely to suggest that the number of representatives from each denomination be 50 for such as number 500,000 and upwards, 10 for such as number 100,000 and upwards and not more than 5 for those numbering less than 100,000.

We do not ask you to develop or adopt our organization. Ours is a voluntary federation. What we propose is a federation of denominations, to be created by the denominations themselves. We have no elaborated plan or scheme of organization to present for approval. That would not be proper.

We do not desire to present arguments in support of such a federation. We doubt not that all will agree that the different Christian communions, largely one in spirit and devoted to one Lord, should, by united effort, make visible to the world their catholic unity, that the world may know "Him whom the Father hath sent" and that at length His prayer for the oneness of His people may be more fully answered. If this seems to you as it does to us, an object to be partly achieved in the way we suggest, we ask your consideration and approval of our proposal.

We also suggest, if this proposal be approved, that you authorize the National Federation to act in making arrangements preliminary to the meeting of the Conference of the representatives of the Churches, and it is requested, in that case, that you appoint one person who

shall be your special representative for purpose of correspondence with the Committee of Arrangements for the Conference.

Wishing you the Divine blessing on your deliberations and on the Churches you represent, we are, Fathers and Brethren.

Yours in the service of our common Lord and Master,

WM. HAYES WARD,
WM. H. ROBERTS,
CHARLES L. THOMPSON,
JOHN B. CALVERT,
HENRY L. MOREHOUSE,
FRANK MASON NORTH,
WILLIAM I. HAVEN,
JOACHIM ELMENDORF,
GEORGE U. WENNER,
RIVINGTON D. LORD,
J. CLEVELAND CADY,
ELIAS B. SANFORD.

CHAPTER XIII.

Program of the Inter-Church Conference on Federation, 1905.

Addresses of Welcome:

J. Cleveland Cady, LL.D.
Hon. Martin W. Littleton.
Rev. Charles L. Thompson, D.D.
Rev. Robert S. MacArthur, D.D., LL.D.

Introductory Addresses:

The General Movement of the Christian Churches Toward Closer Fellowship. Rev. William Hayes Ward, D.D., LL.D.

Preparatory Work of Recent Years in Advancing Church Federation in the United States. Rev. Elias B. Sanford, D.D.

The open Door Before the Christian Churches. Rt. Rev. William Neilson McVickar, S. T. D.

Discussion:

Rev. O. W. Powers, D.D.
Rev. William H. Black, D.D.
Rev. John F. Carson, D.D.

A United Church and Religious Education:

Address by the Chairman of the Conference Session. Rev. J. H. Garrison, LL.D.

Religious Education in the Home. Rev. George W. Richards, D.D.

Religious Education and the Sunday School. Hon. John Wanamaker.

Week-Day Religious Education. Rev. Geo. U. Wenner, D. D.

Religious Education in the College. President Henry C. King, D.D.

The Theological Seminary and Modern Life. Rev. George Hodges, D.D., D. C. L.

Religious Education by the Press. Rev. James M. Buckley, D.D., LL.D.

A UNITED CHURCH AND THE SOCIAL ORDER:

Labor and Capital. Rev. Wallace Radcliffe, D.D., LL.D.

Citizenship. President William J. Tucker, D.D., LL.D.

Family Life. Rt. Rev. William C. Doane, D.D., LL.D.

The Ideal Society. Rev. Henry Van Dyke, D.D., LL.D.

A UNITED CHURCH AND HOME AND FOREIGN MISSIONS:

Addresses:

Rev. Bishop J. S. Mills, D.D., LL.D.
Rev. Samuel J. Niccolls, D.D., LL.D.
Rev. Henry L. Morehouse, D.D.
Rev. Bishop Charles H. Fowler, D.D., LL.D.
Rt. Rev. J. M. Levering.
Rev. Bishop C. B. Galloway, D.D., LL.D.

Discussion:

Rev. Charles R. Watson, D.D.
Rev. John P. Peters, D.D.
Rev. William Walton Clark.

PRESENT PRACTICAL WORKINGS OF FEDERATION:

Address by the Chairman of the Conference Session, Rev. David H. Bauslin, D.D.

Ten Years' Federative Work in New York City, Rev. Walter Laidlaw, Ph.D.

Work in the Smaller Cities and Rural Districts, Rev. Edward Tallmadge Root.

Work in the States:

Rev. Alfred Williams Anthony, D.D.

Rev. J. Winthrop Hegeman, Ph.D.

Interdenominational Work, Rev. William I. Haven, D.D.

Interdenominational Work in India, Rev. Bishop J. M. Thoburn, D.D., LL.D.

Interdenominational Work in the Philippines, Rev. James B. Rodgers, D.D.

Interdenominational Work in China and Korea, Rev. Joshua C. Garritt.

Interdenominational Work in Japan, Rev. James L. Barton, D.D.

A UNITED CHURCH AND THE FELLOWSHIP OF FAITH:

Address by the Chairman of the Conference Session, Hon. Henry Kirke Porter.

Our Faith in Christ—Christ the Centre of Christianity, President William H. P. Faunce, D.D., LL.D.

Our Faith in the Holy Scriptures, Rev. H. L. Willett, Ph.D.

Our Faith in the Holy Spirit, Rev. Bishop W. F. McDowell, D.D., LL.D.

THE ESSENTIAL UNITY OF THE CHURCHES:

Addresses:

President Joseph W. Mauck, LL.D.

Rev. Robert F. Coyle, D.D.

Rev. R. P. Johnston, D.D.

Rev. F. T. Tagg, D.D.
Rev. S. P. Spreng, D.D.
Rev. Josiah Strong, D.D.
Rev. Bishop Daniel A. Goodsell, D.D., LL.D.

INTERDENOMINATIONAL GATHERING IN THE INTEREST OF YOUNG PEOPLE'S ORGANIZATIONS:

Address by the Chairman, John R. Mott, LL.D.

Addresses:

President Woodrow Wilson, LL.D.
Mr. Robert E. Speer.
Mr. Von Ogden Vogt.
Hon. James A. Beaver.
Mr. J. Campbell White.

WHAT PRACTICAL RESULTS MAY BE EXPECTED FROM THIS CONFERENCE:

Address by the Chairman of the Conference Session, Rev. Bishop A. W. Wilson, D.D., LL.D.

Addresses:

Rev. F. D. Power, D.D.
Rev. D. S. Stephens, D.D., LL.D.
Rev. Charles A. Dickey, D.D., LL.D.
Rev. John Baltzer, D.D.
Rev. Amory H. Bradford, D.D.

A UNITED CHURCH AND EVANGELIZATION:

The Evangelization of American Cities, Rev. Frank Mason North, D.D.
The "Inner Mission" of the German Churches, Rev. C. Armand Miller, D.D.
The Work of Evangelization Among the Negroes, Rev. Bishop W. B. Derrick, D.D., LL.D.

Interdenominational Evangelistic Work, Rev. J. Wilbur Chapman, D.D.
Evangelism the Hope of the Churches, Rev. Newell Dwight Hillis, D.D.

A UNITED CHURCH AND THE NATIONAL LIFE:
The Popular Conscience, Hon. Peter S. Grosscup.
Law and Justice, Hon. David J. Brewer, LL.D.
Government by the People, Dean Henry Wade Rogers, LL.D.

A UNITED CHURCH AND CHRISTIAN PROGRESS:
Ecclesiastical Fraternity, Rev. S. Parkes Cadman, D.D.
Missionary Activity, Rev. J. Ross Stevenson, D.D.
World Conquest, Rev. Charles Cuthbert Hall, D.D., LL.D.

THE KINGDOM OF GOD THE TRANSCENDENT AIM OF A UNITED CHURCH:
The Ideal State, Rev. Bishop E. R. Hendrix, D.D., LL.D.

THE IDEAL CHURCH:
Rt. Rev. David H. Greer, D.D., LL.D.

THE SIGNIFICANCE OF THIS CONFERENCE:
Addresses:
Hon. Samuel B. Capen, LL.D.
Hon. M. Linn Bruce.
Hon. Henry Kirke Porter.
W. E. Stoever, Esq.
Rev. John J. Tigert, D.D., LL.D.
Closing Address, Rev. Bishop John H. Vincent, D.D., LL.D.

THE CONSTITUTION OF THE FEDERAL COUNCIL.

Plan of Federation Recommended by the Interchurch Conference of 1905, Adopted by the National Assemblies of Constituent Bodies, 1906-1908, Ratified by the Council at its Meeting in Philadelphia, December 2-8, 1908.

PREAMBLE.

WHEREAS, In the providence of God, the time has come when it seems fitting more fully to manifest the essential oneness of the Christian Churches of America in Jesus Christ as their Divine Lord and Saviour, and to promote the spirit of fellowship, service and coöperation among them, the delegates to the Interchurch Conference on Federation, assembled in New York City do hereby recommend the following Plan of Federation to the Christian bodies represented in this Conference for their approval:

PLAN OF FEDERATION.

For the prosecution of work that can be better done in union than in separation a Council is hereby established whose name shall be the Federal Council of the Churches of Christ in America.

The following Christian bodies shall be entitled to representation in this Federal Council on their approval of the purpose and plan of the organization:

The Baptist Churches of the United States.

The Free Baptist General Conference.

The National Baptist Convention (African).

The Christians (The Christian Connection).

The Congregational Churches.

The Congregational Methodist Churches.
The Disciples of Christ.
The Evangelical Association.
The Evangelical Synod of North America.
The Friends.
The Evangelical Lutheran Church, General Synod.
The Methodist Episcopal Church.
The Methodist Episcopal Church, South.
The Primitive Methodist Church.
The Colored Methodist Episcopal Church in America.
The Methodist Protestant Church.
The African Methodist Episcopal Church.
The African Methodist Episcopal Zion Church.
The General Conference of the Mennonite Church of North America.
The Moravian Church.
The Presbyterian Church in the U. S. A.
The Presbyterian Church in the U. S.
The Welsh Calvinistic Methodist or Presbyterian Church.
The Reformed Presbyterian Church.
The United Presbyterian Church.
The Protestant Episcopal Church.
The Reformed Church in America.
The Reformed Church of the U. S. A.
The Reformed Episcopal Church.
The Seventh-Day Baptist Churches.
The Swedish Lutheran Augustana Synod.
The United Brethren in Christ.
The United Evangelical Church.
The object of this Federal Council shall be—

I. To express the fellowship and catholic unity of the Christian Church.

II. To bring the Christian bodies of America into united service for Christ and the world.

III. To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.

IV. To secure a larger combined influence for the churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life.

V. To assist in the organization of local branches of the Federal Council to promote its aims in their communities.

This Federal Council shall have no authority over the constituent bodies adhering to it; but its province shall be limited to the expression of its counsel and the recommending of a course of action in matters of common interest to the churches, local councils and individual Christians.

It has no authority to draw up a common creed or form of government or of worship, or in any way to limit the full autonomy of the Christian bodies adhering to it.

Members of this Federal Council shall be appointed as follows:

Each of the Christian bodies adhering to this Federal Council shall be entitled to four members, and shall be further entitled to one member for every 50,000 of its communicants or major fraction thereof.

Any action to be taken by this Federal Council shall

be by the general vote of its members. But in case one-third of the members present and voting request it, the vote shall be by the bodies represented, the members of each body voting separately; and action shall require the vote, not only of a majority of the members voting, but also of the bodies represented.

Other Christian bodies may be admitted into membership of this Federal Council on their request if approved by a vote of two-thirds of the members voting at a session of this council, and of two-thirds of the bodies represented, the representatives of each body voting separately.

This Plan of Federation shall become operative when it shall have been approved by two-thirds of the above bodies to which it shall be presented.

It shall be the duty of each delegation to this Conference to present this Plan of Federation to its national body, and ask its consideration and proper action.

In case this Plan of Federation is approved by two-thirds of the proposed constituent bodies the Executive Committee of the National Federation of Churches and Christian Workers, which has called this Conference, is requested to call the Federal Council to meet at a fitting place in December, 1908.

RESOLUTIONS ADOPTED BY THE INTER-CHURCH CONFERENCE ON FEDERATION.

Resolved, That the Executive Committee of the National Federation of Churches and Christian Workers is hereby requested and authorized to act for this Inter-Church Conference as the organizing committee, to carry forward the work made necessary by the adoption of the

Plan of Federation, report to be made to the Federal Council in 1908.

Resolved, That there be nominated by the Conference for addition to the membership of the Executive Committee one representative for each of the constituent bodies not now represented thereon.

Resolved, That the Executive Committee be and hereby is authorized to appeal to the Churches for funds wherewith to meet the necessary expenses of the work.

I. CONCERNING THE FAMILY.

WHEREAS, The foundation of all society is the family:

Resolved, (*a*) That we urge upon parents the supreme importance of family religion, including the careful religious education of the young;

(*b*) That we urge upon law-makers the need of uniform divorce laws and that these laws shall conform to a high standard;

(*c*) That we urge upon officiating ministers the strict observance of New Testament ideals as to marriage and remarriage;

(*d*) That in the interest of the family—as well as of general social order and individual welfare—we urge upon those who make laws and upon those whose duty it is to enforce the laws that the manufacture and sale of intoxicating liquors as a beverage should be restricted to the utmost limit righteously enforceable;

(*e*) That this principle applies with peculiar emphasis to the aboriginal wards of our Nation and to undeveloped and susceptible races in other lands where we sustain commercial relations.

II. CONCERNING THE SOCIAL ORDER.

WHEREAS, In the Divine order of things there can be no discord between labor and the accumulated results of labor known as capital:

Resolved, (*a*) That private capital in every instance ought to be administered as a sacred trust for the common weal,—this not merely in the distribution of surplus wealth, but also in all the active, productive uses of capital, the law of God requiring not only beneficence instead of corrupting extravagance, but also instead of greedy production, productive activities conducted on lines most considerate of the ultimate well-being of the whole community and the immediate welfare of the immediate workers;

(*b*) That each party in the complex whole of society must patiently endeavor to appreciate others and to coöperate with all in creating by evolution the best social system and complete social harmony:

(*c*) That we see in the numerous revelations of "graft" in many high places of business and politics the system of a widespread commercialism which Jesus called "covetousness" and condemned more severely than any other vice, and which has in our time sanctioned many customs that are not only wicked, but criminal; and we urge that, while public indignation is aflame, all unrighteous political and commercial customs of rich and poor shall be brought to the bar of conscience by faithful preachers, teachers, and publicists, and especially that the pernicious doctrine that "corporations have no souls" shall be set aside for Milton's great teaching that nations, and therefore parties, and all associations, are "moral persons," to the end that the highest standards of honor

and honesty that men set for themselves in individual action may be maintained also when they act together, whether in religion or business or politics;

(*d*) We believe the manifold and often disguised forms of popular gambling, now in vogue, especially betting on elections and on college games, and the use of (valuable) prizes in social games, should prompt the churches to increase warnings and instruction on the subject, that all may know, in the words of the New York Supreme Court, that "Whenever it is determined by chance, what or how much one gets for his money, it is a lottery," and also that the essence of the sin of gambling consists in trifling with the sacred trust of property, and in the getting of something of value in a business transaction without a fair exchange;

(*e*) That in the enactment and enforcement of laws against impurity we believe the great saying of Gladstone should be decisive, that "It is the purpose of the law to make it as hard as possible to do wrong, and as easy as possible to do right," and this principle, as well as the results of experience, we believe to be against all schemes of segregation and regulation, and that in the words of President Roosevelt, "the only way to reduce the consequences of this vice is to reduce the vice," which can be accomplished by educating our youth in the laws of purity and by protecting them against the foul literature and pictures and shows that corrupt the chambers of imagery and kindle the flames of a passion intended for pure and noble purposes.

III. CONCERNING EDUCATION.

WHEREAS, The future is to be made by the rising generation:

Resolved, That educational institutions and curricula of every grade, both public and private, should make their paramont interest the cultivation of efficient moral character. "One ideal is worth more than twenty ideas."

IV. CONCERNING RELIGIOUS ACTIVITIES.

WHEREAS, The introduction of the spirit of Jesus Christ into all human life is our one comprehensive and united aim:

Resolved, (*a*) That in pushing the frontiers of the Kingdom of Heaven on earth we earnestly urge all missionary bodies for work both at home and abroad that they establish methods of comity and coöperation, where they are not already begun, and in all cases carry out such methods to the fullest degree practicable;

(*b*) That we urge upon the local churches that the same principles of comity and coöperation should be put in practice through the coöperative parish plan or similar ways of working together;

(*c*) That having already learned to combine our Christian endeavors along many lines without impairing the efficiency of the distinctive truths which we feel ourselves severally commissioned to emphasize, but rather enlarging the field of these distinctive missions, the time has now come to put redoubled devotion and united energy into the three supreme lines of service common to all, namely, evangelization, Christian education and ministration.

V. CONCERNING INTERNATIONAL AFFAIRS.

WHEREAS, This Conference has already taken action on the humanitarian emergency in Russia; and

WHEREAS, This Inter-Church Conference, composed of delegates appointed by different denominations com-

prising a vast majority of Christian communicants in America, recalls that profound satisfaction awakened twenty years ago in all Christian hearts by the announcement that, with the solemn sanction of a Congress of Nations, a great work in the interests of humanity had been entered upon in the Congo River Basin of Africa, under the leadership of King Leopold II of Belgium; and,

WHEREAS, In some way contrary to the original purpose, as announced to the world, great and terrible wrongs have transpired and have at last become evident beyond doubt in the mind of the whole civilized world:

Resolved, (*a*) That we earnestly insist in the name of Christ and of the human race for which He sacrificed His life, that nothing less than the immediate, thoroughgoing and permanent righting of these tragic wrongs can satisfy the common conscience of Christendom;

(*b*) That we urge that the facts of the existing situation should be investigated by a tribunal beyond suspicion of partiality, created by the Powers through whose action the Congo State has its being;

(*c*) That in view of the prominent part borne by the United States in the recognition of the Congo State, we urge that our Government should take action for the promotion of this international inquiry.

On behalf of the Business Committee.

L. CALL BARNES,
Chairman of the Sub-Committee on Resolutions.

CONCERNING THE PERSECUTION OF JEWS IN RUSSIA.

The Inter-Church Conference on Federation of the United States of America, assembled in the city of New

York, and representing eighteen millions of communicants in the Evangelical Christian Churchs of America, sends greeting to the Christian rulers and the Christian ministers and the Christian people of Russia, beseeching them, in the name of our Lord Jesus Christ, to do what they can, without delay, to put an end to the dreadful cruelties which are now being inflicted on the Jewish people in many parts of the Russian empire.

That those who bear the name of Jesus Christ should practice such cruelties or tolerate them, brings pain to the heart and shame to the face of every true Christian in all the world. And what grief must it cause to the Blessed Christ Himself, who pronounced His blessing on the merciful, who bade us love our enemies and bless them that curse us, and who gave us that parable of the Good Samaritan who succored and befriended a suffering Jew. Our hearts go out to the Russian people in this day of their trouble and calamity. We are praying that peace and welfare may soon be restored to you; but our sympathy is chilled and our prayers falter on our lips when we read of this terrible carnage. The people of Russia must not, in this their time of need, make it hard for their Christian brethren in all the world to think kindly of them.

We speak not as the representatives of any military or political power. Our churches have no connection with our government. We speak only as the followers and disciples of the Prince of Peace. It is the love and honor that we bear our common Lord that makes us speak. It is the truth that we have learned from Him that we are trying to utter. We speak not as Americans to Russians, but as Christian men to Christian men;

and we implore you, brethren, by the mercies of Christ, that you will at once, with one accord, rise up and speak the word which shall restrain these atrocities, and heal the reproach which they are bringing on the Christian name.

The Committee on Correspondence made its final report through its secretary, the Rev. James E. Clarke. On its recommendation the following resolutions were adopted:

First—Concerning sympathy with the Free Churches of England.

WHEREAS, All bodies of Christians in this country find it greatly to the advantage of the cause of Christ to be entirely free from control by the State or disparagement in connection therewith,

Resolved, That we hereby express our profound sympathy with the Free Churches of England in their present sufferings and struggles in behalf of this principle.

Second—Concerning prohibition in the Indian Territory.

WHEREAS, The Indian Territory, either separately or in connection with Oklahoma, is likely soon to be admitted as a State, and

WHEREAS, During the seventy-three years the Indians have been the wards of the Federal government, that government has protected them by a strict prohibition of the traffice among them in intoxicating liquors; and,

WHEREAS, The five civilized tribes agreed to the surrender of their tribal organization and the allotment of their lands only after a pledge had been made to them by the United States that such prohibition should be

continued, which agreement is still binding upon the American people; therefore, be it

Resolved, That this Inter-Church Conference on Federation respectfully reminds the Congress of the United States of this obligation and insists that no State constitution covering the Indian Territory shall be accepted, unless such constitution contains adequate provision for the prohibition of the liquor traffic within the proposed State.

Third—Concerning coöperation with the press.

This Conference representing, as it does, by official delegates, eighteen million communicant members of the Protestant Churches of America and adherents to an equal number, wishes to recognize the favorable and sympathetic attitude of the newspaper press of America toward the interests of religion. We view with profound gratification the splendidly increasing trend of the newspaper world toward a fuller, more accurate and more appreciative treatment of the news of the Churches, both local and general. We hail as one of the promising signs of the times the fact that many daily newspapers—and their number appears to be increasing—so fully realize their high mission as public teachers and as servants of humanity that they habitually publish editorial treatment of great religious and moral questions, in addition to frequent special articles on religious subjects.

The Christian people of America want to coöperate with the powerful press. We want the press to coöperate with us. The importance of churchgoers as a leading class, comprising as they do more than half the population of the country, doubtless warrants us in expressing this desire.

In thus declaring ourselves, we believe we voice the sincere conviction of our constituency, which is also the larger part of the constituency of the press.

We request the Permanent Chairman of this Conference to send this resolution, with an appropriate letter, to the leading daily papers and to the Associated Press.

REGARDING WEEK-DAY RELIGIOUS INSTRUCTION.

In view of the need of more systematic education in religion, we recommend for the favorable consideration of the public authorities of the country the proposal to allow the children to absent themselves without detriment from the public schools on Wednesday or on some other afternoon of the school week for the purpose of attending religious instruction in their own Churches; and we urge upon the Churches the advisability of availing themselves of the opportunity so granted to give such instruction in addition to that given on Sunday.

Resolved, That the further consideration of the subject and correspondence relating thereto be referred to the Executive Committee.

On motion the report of the Committee on Correspondence, as a whole, was adopted.

Dr. Lord also presented for the Business Committee resolutions of thanks prepared by a sub-committee, of which the Rev. C. W. Smith, D.D., of Pittsburgh, Pa., was chairman.

The motion for their adoption was put by Bishop Hendrix and was unanimously carried by a rising vote. The resolutions were as follows:

Understanding, as we do in some measure at least, the vast amount of time, labor, patience and wisdom necessary to call together and arrange for the meetings

of this great Conference, and, knowing, as we assuredly do, of the cheerfulness and skill with which this work has been done by the Executive Committee of the National Federation of Churches and Christian Workers, we hereby express to its members our most sincere thanks, and, in particular, to the Rev. William H. Roberts, D.D., LL.D.; the Rev. Elias B. Sanford, D.D.; the Rev. Frank Mason North, D.D., and the Rev. William Hayes Ward, D.D., LL.D., who have borne the chief burden of these labors.

And, further, our thanks are due, and are hereby tendered, to the Hospitality Committee for the admirable manner in which they have arranged for our comfort while here; and to the generous contributors to the fund to meet the expenses of the Conference; and also to each of the other committees, all of which have contributed to the comfort and the success of the Conference; to the Permanent Chairman and to the chairmen who have served from day to day; to the Secretary and his assistants; to the speakers who were not members of this body; to Hon. Martin W. Littleton, President of the Borough of Brooklyn, representing the Mayor of New York City in his absence, for his admirable address of welcome; to the Postmaster of the City of New York; to the press of the City of New York, and to the railroads for courtesies extended, and to all others who have in any way contributed to the personal comfort of the members of the Conference and to the success of its meetings.

And, still further, confidently believing as we do that the good hand of our God has been upon us and that His Spirit has inspired and led in the whole movement,

so that we "have begun, continued and ended in Him," to the end that His name has been glorified and His kingdom manifestly set forward, we do therefore devoutly join in saying, "Now, unto Him be glory in the Church by Christ Jesus, throughout all the ages, world without end. Amen."

GREETINGS TO MISSIONARIES.

The Inter-Church Conference on Federation in session in New York City, November 15-21, 1905:—

To the Missionaries of all the Bodies constituting this Conference: Grace, mercy, and peace be multiplied. We greet you in the common faith and service of our Lord Jesus Christ.

We rejoice in the Christian unity manifested on so many foreign mission fields—an encouragement and inspiration to us here, as we strive together for coöperation and unity in the faith once delivered to the saints.

We send you our sympathies in your manifold and difficult labors. We pray that you may have abundant success in your various fields, comfort in all your trials, and that the joy of the Lord may ever be your strength.

PRESS COMMENTS ON THE INTER-CHURCH CONFERENCE ON FEDERATION.

As a demonstration of existing unity, as promoting mutual acquaintance, as the starting point of a movement which if wisely and vigorously carried out may increase the vitality and power of Protestant forces in this country, this Conference on Federation will stand as one of the great meetings of the first decade of the twentieth century.—*The Congregationalist.*

If the conference should accomplish nothing else, it

has accomplished one thing already for which it will be memorable. It has proved to the whole world that practically the entire Christian world is unanimous in a firm belief in the divinity of the Lord Jesus Christ. The basis of federation proposed by the conference excludes from the federation none but those who deny the divinity of Jesus. That conviction was voiced by nearly every speaker, and usually was greeted by enthusiastic applause on the part of the audience. In view of the much-talked-of doctrinal dissensions and critical tendencies of our day, it is a positive joy to the believer's heart to know that the whole world of believers is firmly holding its faith in the divinity of Jesus and in His salvation.

Another result of the conference may be found in the revelation of the fact that the Church is not as sadly rent and at war with itself as some have claimed. The principles of faith and practice upon which believers agree are more numerous and infinitely more important than those about which they disagree. A storm of applause greeted the speaker who asserted that the conference was called not that we might be made one, but because we were one already. The entire Church has one God and Saviour, one Spirit, one Bible, one hope, one faith, if not one creed, one service and one ideal of life. Differences have been needlessly accented—but the essential union exists, nevertheless.—*The Moravian.*

The conference was significant in its intellectual force. For fourteen successive sessions the discussion of the high themes which the wide range of the program afforded was heard by delegates and audience, not only without restlessness, but with an intense avidity. The addresses were worthy of such a hearing. This was evi-

dent to any one who knows that upon this platform on these six days stood men, many of whom, by pen and voice, in their several denominations, are moulding the thoughts and swaying the life of the people, and that, with scarcely an exception, these speakers were at their best. It was a common comment concerning some of the most famous men in American Christianity that their addresses here had never by them been equalled.

In this play of mind was constantly a heart warmth. Fervor gave welcome glow to every utterance. It was a time, not only for light, but for fire.

That element in speech which is more than enthusiasm, an element for which there is no better descriptive term than spiritual power, was an unmistakable characteristic, and throughout the six days the atmosphere was rare and exhilirating as is that of high places. The practical expression of these forces of intellect and soul was in the recognition of the essential unity of the Churches in their loyal faith in Jesus Christ, the Divine Lord and Saviour, and in the confidence with which, that unity once accepted as real, the problems of the future might be faced. —*The Christian City,* New York.

The Inter-Church Conference has justified its existence. It has done good, and that in many directions. The representatives of many Christian bodies came together desiring federation. They left the conference with that desire greatly increased and intensified. Many of them felt the unity of Christendom a necessity. The delegates assembled as Protestants and Evangelicals, but before the conference was concluded they realized that this was of necessity a sectarian basis, and therefore in a more catholic spirit they adopted a plan of federation which

made no mention of Protestant, Evangelical or Roman. And finally, the spirit of the conference, as it developed, was distinctly in the direction of Christian fellowship. The disposition was positive, and the conference adjourned with no heritage of bitterness, as of old, when sections of Christians have met to discuss coöperation. The fruits of this conference, therefore, are deeper convictions on the question of unity, a more comprehensive conception of the Church of Christ, and a deeper consciousness of the family tie that binds, and should bind, all who claim to be members of His One Body.—*The Churchman,* New York.

The most striking thing about the whole conference was the sweet readiness of all its members to agree to ignore, though without forgetting, the points of difference between them and to strike hands on the great issues concerning which all agreed. And after all, one speaker got very near the truth when he said: "I think that when we examine the things which stand at the parting of the ways between any two denominations we shall fail to find there any really vital matter." The unity of the conference was in its loyalty to Christ and to the work of saving the world for Him. It was the missionary enthusiasm most of all which made its members one in Him.—*Christian Advocate,* Nashville.

As to practical results expected, it is believed that several moral and social questions for which one or more of the thirty denominations have been seeking a solution will now receive an added impetus by this organized effort. When one Church speaks forcibly people listen; when a denomination is heard its voice is heeded if not obeyed; when thirty denominations speak, with eighteen million

communicants behind them, at least a third of whom are voters, politicians as well as statesmen may find it to their advantage to obey as well as to hear.

Coöperation among Churches in mission work at home and abroad will follow naturally. The home missionaries and the foreign are at present far ahead of the bodies which support them; it will be easier now for them to secure the approval of the home Churches and organizations to the plans which they propose.

Organic unity between certain of the denominations of a single family, such as Presbyterians, Methodists or Baptists, is likely to result; in fact, the Baptists and the Free Baptists are already considering a plan of organized union, a meeting of committees having been held in this city since the conference adjourned. It is probable that similar conferences between other denominations will be held in the near future, and it is wholly within reason to predict that within a decade the number of separate denominations will fall below the present mark. Already federation and union movements are in motion, which have started since this conference was planned, and it is safe to predict that they will make more rapid progress as a result of the harmony and unanimity prevailing in the meeting just closed.—*The New York Observer.*

The Inter-Church Conference marked the close of what might be called the period of internal strife in this country among religious people owning a common Lord and worshipping a common Father. The spirit that prevailed in that conference among the representatives of various religious bodies will largely prevail among the Churches everywhere. That is one of the good results that will surely flow from that great gathering. * * * * *

This new era of peace between those owning allegiance to a common Lord will be marked as a period of new aggressiveness and of more vigorous warfare against the evils which threaten our Christian civilization and hinder the progress of the Kingdom of God on earth. The Church will now become more militant than ever, only its warfare will now be directed, not against the friends of the Master, but against His enemies, and especially against those gigantic evils which produce so much sorrow and suffering. It will also be marked as a period of greater activity and of more systematic and united effort on the part of Christians to evangelize the world and to fill the whole earth with the knowledge of Jesus Christ.

It will be glorious to be living in an age when the forces of righteousness are united in a life-and-death struggle with the forces of evil, and when Christians, hearing only the voice of Christ, shall keep step to the music of the Cross, as they march forward, a united army, to make the kingdoms of this world the one universal kingdom of our Lord Jesus Christ.—*The Christian Evangelist,* St. Louis.

The Inter-Church Conference on the Federation of Churches, held in New York from the 15th to the 21st of November, 1905, was a remarkable meeting, both as to its constitution and its probable influence on the Churches represented. It is an indication of the trend in Church organization and relations which is felt in almost all lands. The Churches are drawing nearer to each other. —*The United Presbyterian,* Pittsburgh.

In attempting to effect its object, the Federation of Churches has pursued no chimeras. It has accepted as a fact the differences among the bodies participating. It

has recognized as no less a fact their agreements. Without attempting to interfere with the former or to harmonize them, it has proposed coöperative work and effort on the basis of the latter. It would be a scandal to the Evangelical Protestant Christianity of this country were its divisions so hopeless and its lines of cleavage so deeply run through the essentials of Christian faith that it could discover no common standing-ground where it could mass its forces against common foes.—*The Lutheran Observer,* Philadelphia.

It was made very plain in the conference that matters of moment, many of them, are waiting for the action of the Federated Churches. To enter upon them no creedal uniformity or formal ecclesiastical union is necessary—merely coöperation. Among these are evangelism; the purification of politics, insistence on high standards of honesty in business, opposition to Mormonism, to commercialism and to the liquor power; movements for Sabbath observance, for Bible study, for mission study and liberal giving, for divorce reform; work among immigrants; work for a better home life, for a nobler press, and for more helpful relations between labor and capital. Indeed, it would be impossible to name any great movement for the betterment of the world that could not be aided powerfully by federated Christianity. This impelling motive for Church union was urged in many ways throughout the conference.

No one could come away from that great assemblage in New York without the largest hopes. Men's faces there were forward, away from the weakly divided past, toward the strong and united future. Men's voices there were learning to say, "We are all one"; better, their

hearts were coming to know it; and the goal of that union was, and will be more and more, "that the world may believe."—*The Christian Endeavor World,* Boston.

There can be no hasty exaction of results. The very fact that it is necessary to go back now to the denominations and get indorsement for the plan of the federation, before a working body can be created, postpones by at least three years any experimental test of its potentiality. But that will be a short time to wait if it really suffices to establish an efficient agency of common action. To wield thoroughly interlocked a tithe of the latent force in the Churches, or to save a tithe of the force now lost by interference and duplication, would be an incalculable triumph in Christian mechanics. What if this federation could bring the Churches to agree on a feasible arrangement by which home mission responsibilities for various localities and various populations could be equitably distributed and laid on definite shoulders—wouldn't home missions soon get a clinching grip on the diverse problems that come under that head? What if federation could bring all Churches to feel profoundly that men are perishing for want of free, wide and constant preaching of the Gospel throughout the city and countryside—wouldn't the adjective "spasmodic" soon cease to apply to evangelism? Here are two of the fundamental tasks of federation, and a vast area besides of sociological duty lies around them, challenging the Churches to wake and act. If federation can lead Christians solid to attack these problems, it will be the morning star of the millennium.—*The Continent,* Chicago and New York.

It was a great meeting. It was great in its representation: thirty denominations, with over eighteen million

communicants, and three times as many more adherents; great in the purpose it had in view, to federate the Christian bodies in this country, as far as possible, into a single force for all good things; great in the extraordinary number of able and eloquent addresses in its sessions covering a week of meetings; great in the harmony of its members, representing so many views of faith and worship; great in the influence which the now federated force of its constituent Churches will have for the well-being of our country.

Now what has this extraordinary coming together of these denominations accomplished? First, this meeting together is itself a great accomplishment. Nothing like it has ever occurred in the history of our divided Church. For these five hundred men were not merely so many well-meaning Christian gentlemen; they were all officially chosen and delegated by the chief authority of their several denominations to form this federation, with the distinct and express purpose of announcing the unity of the Church of Christ, of which their denominations are but a part. They have shown that we are not a divided Church, but that its members are one in their Lord.

But let it be fully understood that this plan of federation has not yet been fully completed. All has been done, and well done that could yet be done. The plan has been drawn up and heartily, indeed unanimously, approved. It must now go down to the several Christian bodies that sent their delegates, for approval and adoption. If approved by two-thirds of these denominations—and we do not anticipate that a single one will reject it—the first sessions of "The Federal Council of the Churches of Christ in America" will be held in December of 1908, the earliest

date when it will be possible to meet after all the denominations will have had opportunities to give their adhesion to such a federation. The meeting this past week was preparatory; thus the federation will be complete and in full operation, and the work it has to do will be fairly entered upon. Fortunate will those be who shall live under the new era of Church union, if, as we fully believe, the promise of united service shall be fulfilled in preventing hurtful rivalries and in strengthening each other's hands in the support of public righteousness and individual devotion to whatever honors God in benefiting man.—*The Independent,* New York.

CHAPTER XIV.

Why the Executive Committees of the National Federation of Churches and the Federation of Churches of the State of New York are Interested in the Matter of Gambling on Race Tracks in the State of New York.

The Executive Committee of the National Federation is in charge of the work of the Inter-Church Conference on Federation. This Conference at its meeting in New York, November 15-21, 1905, through the action of its nearly five hundred delegates officially representing thirty Protestant denominations, having a membership in the United States of over seventeen millions, put on record resolutions condemning gambling in all its forms. They declared that in their opinion this widespread and insidious evil was such a menace to society that the churches were called to "increase warnings and instruction on the subject."

At an early date the attention of this Executive Committee was called to the iniquitous features of the laws of the State of New York that permit gambling, with very slight restraints, within every race track enclosure in the state. In brief this is the

PRESENT SITUATION.

The present Percy-Gray Law allows bookmakers, professional gamblers and all others to ply their trade within the gates of a race track, liable only for arrest and conviction that imposes a fine or the return of their

gains to any victim who may seek to recover his losses by a civil process. This law has been generally condemned by the Christian and moral sentiment of the State as

AN INIQUITOUS LAW.

INIQUITOUS FOR THESE REASONS.

1. It is in direct violation of the Constitution of the State. This Constitution, expressing the sovereign will of the people of the State, *forbids gambling,* and in so doing brands it as a crime. The story of the methods and influences by which men having selfish ends to gain have succeeded in securing the enactment of laws that violate both the letter and spirit of the Constitution and virtually protect gambling interests within race track inclosures, is one that illustrates in a most forcible manner how these selfish ends are sought and secured in ways that disregard Constitutional safeguards. The question is not alone one of race track gambling,—It is a Question of carrying out the full intent of the Constitution which the Executive and every Assemblyman has Sworn to Sustain.

2. Gambling outside of a race track enclosure is a *felony* and punishable as such. The Percy-Gray law permits it within the enclosure with liability for punishment only in fines and restoration of ill-gotten gains. These penalties do not trouble the gambling fraternity. How long will the law abiding citizens of this State allow such a travesty of law and justice to remain on the statute books of the State, granting a certain protection to those who openly commit crime forbidden by the Constitution of the State—crime that is the prolific

source of ruined homes, heart-broken wives, suffering childhood, wrecked lives and business defalcations.

AN OPPORTUNITY TO RIGHT A GREAT WRONG.

Just at the time the Special Committee appointed as already mentioned to take up this matter of Race Track Gambling was planning a campaign of agitation on the part of the Churches, the District Attorney of the City of New York, the Hon. Wm. Travers Jerome, introduced in the Legislature, bills designated as Anti-Race Track and Pool-Room Gambling bills. At our request the Ministers' Meetings in New York City representing the Methodist, Presbyterian, Baptist and other denominations, appointed delegates that met the above Committee on January 17. Mr. Jerome was present and explained at length the character of his bills. Those present at this meeting expressed their desire to do all in their power to secure the passage of these bills.

The Executive Council of the Federation of Churches and Christian Workers of the State of New York, at a meeting held in the city of Syracuse, January 23, received a report from the Secretary of the National Federation regarding their action in this matter of race track gambling. By a unanimous vote they endorsed this report and pledged their best endeavors in united efforts to secure the passage of the above named bill. The Federation of Churches and Christian Organizations in New York City, through its Executive Committee, has responded to the request of the National Federation to take entire charge of the correspondence and work in the bounds of Greater New York. We confidently

anticipate *your* support. Immediate action is necessary. It is our hope that within the next two weeks petitions will go from all the Protestant and many other Churches in this State to the members of the Senate and Assembly. In closing this message we repeat these words from *The Outlook* (Jan. 26): "The fight will be a hard one. It will need the coöperation of every decent element in the State. The gambling element is powerful: what is more, is fighting for its life. A united public opinion is the only weapon that can prevail against it."

CHAPTER XV.

LETTER MISSIVE TO THE VARIOUS CONSTITUENT BODIES, ISSUED BY THE PHILADELPHIA COUNCIL.

"The Federal Council of the Churches of Christ in America,

To.....

"In the name and fellowship of Jesus Christ our Divine Lord and Saviour, Greeting:

"It is our high privilege to announce to you that the Federal Council of the Churches of Christ in America, in pursuance of the plan adopted at the Interchurch Conference on Federation held at Carnegie Hall, New York City, November 15-21, now formally organized, avows anew its belief in Jesus Christ as the Divine Lord and Saviour. Realizing profoundly the essential oneness in Him of the Christian churches of America, thus associated, the Council desires most earnestly to promote among you 'the spirit of fellowship, service and coöperation.' It invokes upon you the blessing of Almighty God, that in larger measure, as you meet the tasks, immediate, startling, grave, which confront you in our American life, His will may be done in and through you. We ask the aid of your supplications that in the effort, in so far as that service may fall to us to coördinate the forces of the churches and to express to the world their common conviction and purpose, we may

be ever directed by Him whom as the great Head of the Church we worship and obey.

"May the greater world of the present age, constantly enlarged and enriched from the resources of nature and by the energies of man, find for its redemption the larger Church, united in all its parts by its one faith in the Divine Lord and its one love for men always, everywhere, to the end that His Kingdom may come and His will be done on earth even as it is in heaven.

"When the standards of the Gospel shall have become the rule of Society, His Kingdom will be here. When His Spirit shall have conquered and sanctified the individual life, His Will will be done. Out of the glowing heart of this new fellowship of faith, of love, of service, the Federal Council fervently appeals to the churches to search out the common ways of united and unselfish ministry, to give sway to the holy passion for saving men, to demonstrate unanswerably, in complete surrender to their one Lord, the permanent reality of this profounder sense of unity, by eager loyalty, intense, unswerving, to the mighty purpose of salvation which brought Jesus Christ to humanity and through Him is surely lifting humanity up to God."

THE CHURCH AND MODERN INDUSTRY.

RESOLUTIONS[1] UNANIMOUSLY ADOPTED BY THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA, DECEMBER 4, 1908.

The Committee on The Church and Modern Industry presents for the action of the Federal Council of the

[1]Prepared and presented by The Rev. Frank Mason North, D.D., Chairman of the Committee on the Church and Modern Industry.

Churches of Christ in America, the following statement and recommendations:

STATEMENT.

1. This Federal Council places upon record its profound belief that the complex problems of modern industry can be interpreted and solved only by the teachings of the New Testament, and that Jesus Christ is final authority in the social as in the individual life. Under this authority and by application of this teaching the contribution to human welfare by the Church, whatever its lapses and its delays, has been incalculable. Out of the sacrifice and fervor of the centuries has come a fund of altruism which enriches to-day a thousand purposes for human betterment, some of which do not know the origin of their impulse. The interest of the Church in men is neither recent nor artificial. No challenge of newly posted sentries can exclude it from the ground where are struggle and privation and need. It has its credentials and knows the watchword.

2. Christian practice has not always harmonized with Christian principle. By the force of economic law and of social custom individual life has been, at times, swerved from the straight course, and the organized church has not always spoken when it should have borne witness, and its plea for righteousness has not always been uttered with boldness. Christianity has created both the opportunity and the principles of life. In the mighty task of putting conscience and justice and love into a "Christian" civilization, the Church, with all its splendid achievements, has sometimes faltered. But it has gone farther and suffered more, a thousand fold, to accom-

plish this end than any other organized force the world has ever known.

3. The Church now confronts the most significant crisis and the greatest opportunity in its long career. In part its ideals and principles have become the working basis of organizations for social and industrial betterment which do not accept its spiritual leadership and which have been estranged from its fellowship. We believe, not for its own sake but in the interest of the kingdom of God, the Church must not merely acquiesce in the movements outside of it which make for human welfare, but must demonstrate not by proclamation but by deeds its primacy among all the forces which seek to lift the plane and better the conditions of human life.

This Council, therefore, welcomes this first opportunity on behalf of the Churches of Christ in the United States officially represented, to emphasize convictions which have been in fragmentary ways already expressed.

We recognize the complex nature of industrial obligations, affecting employer and employee, society and government, rich and poor, and most earnestly counsel tolerance, patience and mutual confidence; we do not defend or excuse wrong doing in high places or in low, nor purpose to adapt the ethical standards of the Gospel to the exigencies of commerce or the codes of a confused industrial system.

5. While we assert the natural right of men—capitalists and workingmen alike—to organize for common ends, we hold that the organization of capital or the organization of labor cannot make wrong right, or right wrong; that essential righteousness is not determined by numbers either of dollars or of men; that the Church

must meet social bewilderment by ethical lucidity, and by gentle and resolute testimony to the truth must assert for the whole Gospel, its prerogative as the test of the rightness of both individual and collective conduct everywhere.

6. We regard with the greatest satisfaction the effort of those employers, individual and corporate, who have shown in the conduct of their business, a fraternal spirit and a disposition to deal justly and humanely with their employes as to wages, profit-sharing, welfare work, protection against accidents, sanitary conditions of toil, and readiness to submit differences to arbitration. We record our admiration for such labor organizations as have under wise leadership throughout many years, by patient cultivation of just feelings and temperate views among their members, raised the efficiency of service, set the example of calmness and self-restraint in conference with employers, and promoted the welfare not only of the men of their own craft but of the entire body of workingmen.

7. In such organizations is the proof that the fundamental purposes of the labor movement are ethical. In them great numbers of men of all nationalities and origins are being compacted in fellowship, trained in mutual respect, and disciplined in virtues which belong to right character and are at the basis of good citizenship. By them society at large is benefited in the securing of better conditions of work, in the Americanization of our immigrant population, and in the educational influence of the multitudes who in the labor unions find their chief, sometimes their only, intellectual stimulus.

8. We note as omens of industrial peace and goodwill,

the growth of a spirit of conciliation, and of the practice of conference and arbitration in settling trade disputes. We trust profoundly that these methods may supplant those of the strike and the lockout, the boycott and the black-list. Lawlessness and violence on either side of labor controversies, are an invasion of the rights of the people and must be condemned and resisted. We believe no better opportunity could be afforded to Christian men, employers and wage-earners alike, to rebuke the superciliousness of power and the obstinacy of opinion, than by asserting and illustrating before their fellows in labor contests, the Gospel which deals with men as men and has for its basis of fraternity the Golden Rule.

We commend most heartily the societies and leagues in which employers and workingmen come together upon a common platform to consider the problems of each in the interest of both, and we urge Christian men more freely to participate in such movements of conciliation. We express our gratitude for the evidences that in ever widening circles the influence of the agencies established by some of the churches is distinctly modifying the attitude of the workingmen and the Church toward each other.

9. We deem it the duty of all Christian people to concern themselves directly with certain practical industrial problems. To us it seems that the churches must stand—

For equal rights and complete justice for all men in all stations of life.

For the right of all men to the opportunity for self-maintenance, a right ever to be wisely and strongly safeguarded against encroachments of every kind. For the right of workers to some protection against the hard-

ships often resulting from the swift crises of industrial change.

For the principle of conciliation and arbitration in industrial dissensions.

For the protection of the worker from dangerous machinery, occupational disease, injuries and mortality.

For the abolition of child labor.

For such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.

For the suppression of the "sweating system."

For the gradual and reasonable reduction of the hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.

For a release from employment one day in seven.

For a living wage as a minimum in every industry, and for the highest wage that each industry can afford.

For the most equitable division of the products of industry that can ultimately be devised.

For suitable provision for the old age of the workers and for those incapacitated by injury.

For the abatement of poverty.

10. To the toilers of America and to those who by organized effort are seeking to lift the crushing burdens of the poor, and to reduce the hardships and uphold the dignity of labor, this Council sends the greeting of human brotherhood and the pledge of sympathy and of help in a cause which belongs to all who follow Christ.

RECOMMENDATIONS.

To the several Christian bodies here represented the Council recommends:

I. That the churches more fully recognize, through their pulpits, press and public assemblies, the great work of social reconstruction which is now in progress, the character, extent and ethical value of the labor movement, the responsibilities of Christian men for the formation of social ideals, and the obligation of the churches to supply the spiritual motive and standards for all movements which aim to realize in the modern social order the fulfillment of the second great commandment, "Thou shalt love thy neighbor as thyself."

II. That the study of existing conditions in the industrial world, their origin and outcome, be more definitely enforced as an immediate Christian duty;

That to this end, in all theological seminaries, and, so far as practicable, in other schools and colleges, there be established, wherever they do not now exist, courses in economics, sociology and the social teachings of Jesus, supplemented, wherever possible, by investigation of concrete social facts, and

That study classes and reading courses on social questions, be instituted in connection with the churches and their societies, to foster an intelligent appreciation of existing conditions, and to create a public sentiment through which relief and reform may be more effectively secured.

III. That the churches with quickened zeal and keener appreciation, through their pastors, lay leaders and members, wherever possible, enter into sympathetic and fraternal relations with workingmen, by candid public discussion of the problems which especially concern them, by advocating their cause when just, by finding the neighborly community of interest and by welcoming them and their families to the uses and privileges of the local churches;

That the proper general authorities of the denominations endeavor by special bureau or department to collate facts and mold opinion in the interest of a better understanding between the Church and workingmen, and particularly to obtain a more accurate and general knowledge of the meaning of trade unionism, and especially

That all church members who, either as employers or as members of trade unions, are more specifically involved in the practical problems of industry, be urged to accept their unparalleled opportunity for serving the cause of Christ and humanity by acting, in His spirit, as mediators between opposing forces in our modern world of work.

IV. That the Church in general not only aim to socialize its message, to understand the forces which now dispute its supremacy, to stay by the people in the effort to solve with them their problems, but also modify its own equipment and procedure in the interest of more democratic administration and larger social activity;

That more generally in its buildings provision be made for the service of the community as well as for the public worship of God;

That in its councils of direction workingmen be welcomed and the wisdom of the poor be more freely recognized;

That in its assemblies artificial distinctions be rebuked and removed;

That in its financial management the commercial method, if it exist, be replaced by the principles of the Gospel as set forth in the Epistle of James, to the end that the workers and the poor, vastly in the majority in the United States, may ever find the church as homelike as the union hall, more attractive than the saloon, more tolerant of

their aspirations than the political club, more significant of the best which in heart and life they seek than any other organization or institution which claims to open to them opportunity or ventures to offer them incentives to the better life.

V. That the Church fail not to emphasize its own relation, throughout the centuries and in the life of the world to-day, to the mighty movements which make for the betterment of social and industrial conditions;

That the attention of workingmen and of the churches alike be called to these facts:

That the institution of a day of rest secured for the toilers of Christendom by the very charter of the Church has been defended on their behalf by it through the centuries;

That the streams of philanthropy which supply a thousand needs have their springs, for the most part, in Christian devotion;

That the fundamental rights of man upon which rest the pillars of this mighty group of commonwealths are a heritage from the conscience and consecration of men who acknowledged Jesus Christ as Master;

That the free ministrations to the community on the part of tens of thousands of churches, attest the purpose of the followers of Christ;

That the Church, while it may not have accepted the task of announcing an industrial program, is at heart eager with the impulses of service and is more than ever ready to express the spirit of its Lord;

That in the quest for the forces by which the larger hopes of the workingmen of America may be most speedily and fully realized, the leaders of the industrial world

can better afford to lose all others than those which are to-day and have been for nearly two thousand years at work in the faith, the motive and the devotion of the Church of Jesus Christ.

Your Committee further recommends:

That this Federal Council instruct the Executive Committee to organize under such plan as it may in its discretion find expedient, a Commission on The Church and Social Service, representative of the churches allied in this Council, and of the various industrial interests, said Commission to coöperate with similar church organizations already in operation, to study social conditions and ascertain the essential facts, to act for the Council, under such restrictions as the Executive Committee, to which it shall from time to time report, may determine, and in general, to afford by its action and utterance an expression of the purpose of the Churches of Christ in the United States, to recognize the import of present social movements and industrial conditions, and to coöperate in all practicable ways to promote in the churches the development of the spirit and practice of Social Service and especially to secure a better understanding and a more natural relationship between workingmen and the Church.

We do not forget that the strength of the Church is not in a program but in a spirit. To it is not given the function of the school, of the legislature, of the court, but one deeper and broader, the revelation of the ethical and practical values of a spiritual faith. The Church does not lay the foundations of the social order; it discloses them. They are already laid. Ours is the blame if upon them we have allowed rubbish to gather, or let others build wood, hay, stubble, instead of ourselves lifting to the

light the splendor of the gold, silver, precious stones. The Church must witness to the truths which should shape industrial relations, and strive to create the spirit of brotherhood in which alone those truths become operative. It must give itself fearlessly and passionately to the furtherance of all reforms by which it believes that the weak may be protected, the unscrupulous restrained, injustice abolished, equality of opportunity secured and wholesome conditions of life established. Nothing that concerns human life can be alien to the Church of Christ. Its privilege and its task are measured by the sympathy, the love, the sacrifice of its Lord. It is here to re-present Jesus Christ. Let it speak out what is in its heart! Once again in the spirit of the Nazarene let it take from the hand of tradition the sacred roll and read so that everywhere the waiting millions may hear:

"The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor, He hath sent me to heal the broken-hearted, to preach deliverance to the captive, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

May the Church dare to say to the multitude, "This day is this Scripture fulfilled in your ears."

WEEK DAY RELIGIOUS INSTRUCTION IN PUBLIC SCHOOLS.

At the meeting of the Inter-Church Conference in Carnegie Hall, New York, in November, 1905, one of the papers treated the question of Week-day Religious Instruction. Its main proposition was favorably received, and the following resolution was adopted by the conference:

Resolved, That in the need of more systematic education in religion, we recommend for the favorable consideration of the public school authorities of the country to the proposal to allow the children to absent themselves without detriment from the public schools on Wednesday or on some other afternoon of the school week for the purpose of attending religious instruction in their own churches; and we urge upon the churches the advisability of availing themselves of the opportunity so granted to give such instruction in addition to that given on Sunday.

The further consideration of the subject was referred to the Executive Committee. By direction of this committee a report on Week-day Instruction in Religion was presented at the first meeting of the Federal Council of the Churches of Christ in America, held in Philadelphia in 1908. After an earnest discussion, resolutions were adopted indicating the importance which the representatives of the churches of America attached to the general question.

In his report for 1909 (Vol. I, page 5), the United States Commissioner of Education, Dr. Elmer Ellsworth Brown, refers to this subject in the following words:

Those who would maintain that the moral life has other rootings than that in religion would, for the most part, admit that it is deeply rooted in religion, and that for many of our people its strongest motives are to be found in their religious convictions; that many, in fact, would regard it as insufficiently grounded and nourished without such religious convictions. The teaching of religious systems is no longer under serious consideration as far as our public schools are concerned. Historical and

social influences have drawn a definite line in this country between the public schools and the churches, leaving the rights and responsibilities of religious instruction to the latter. It would be futile, even if it were desirable, to attempt to revise this decision of the American people. There has been, however, within the past two or three years a widespread discussion of the proposal that arrangements be made between the educational authorities and ecclesiastical organizations, under which pupils should be excused from the schools for one half-day in the week —Wednesday afternoon has been suggested—in order that they may in that time receive religious and moral instruction in their several churches. This proposal has been set forth in detail by the Rev. George U. Wenner, D.D., in a volume entitled, "Religious Education and the Public School," and has been under consideration by a representative committee during the past two or three years.

A good deal of interest attaches to this proposal, which is closely related to the practice followed in the public schools of St. Louis many years ago during the superintendency of Dr. William T. Harris. Whether the plan is workable on a large scale or not, under American conditions, can only be determined by a fair trial in communities in which public sentiment clearly supports the experiment.

Dr. Wenner in his little volume on "Religious Education and the Public School," contends that religion has the supreme place in the education of the child. A strong Plea is made for week-day instruction in religion.

The Federal Council of the Churches of Christ in America has from its organization in 1908 supported this

contention and at its successive conventions has earnestly urged upon the churches the consideration of this plea. So many practical difficulties, however, confront Protestant churches in their effort to recover a lost territory that to many it seemed a visionary scheme.

In an unexpected way the subject of religious education in its relation to the public school has recently been brought before the people by the introduction of the so-called Gary plan into the educational system of New York and other cities. This plan, as advocated by Superintendent William A. Wirt, of Gary, Indiana, offers an opportunity for imparting instruction in religion to the children outside of school precincts during school hours without detriment to their standing. It may help to solve some of the problems that have long confronted us, although it remains to be seen whether it will stand the test of all the demands that will be made upon it. But in some way time will have to be found for giving to the children that systematic instruction in religion without which there can be no true education.

It is objected to the Gary method that it involves interferences on the part of the State in the province of religion. This objection doubtless rests upon a misapprehension. The teachers of the public school have nothing to do with the assignment of the children to various religious denominations. This would be contrary to the American conception of the function of the public school and would not be tolerated by public opinion. Two difficulties, however, confront churches desirous of reaping benefits of the Gary system. It will cost an effort to provide accommodations and effective teaching; and an addition will have to be made to the annual budget. This

however, would only be the long delayed payment of a debt which we owe to the children. And it might prove to be a good investment in the end.

It is not to be supposed that it will even put upon its trial in the absence of such public sentiment. In any community which should provide for the withdrawal of pupils from the public schools, by their parents, for such hours of religious instruction, it is fair to expect that emphasis will be laid by the religious teachers upon those moral values which are the immediate concern of the State; and these hours, moreover, should be utilized by the school authorities for such serious and well-considered moral instruction as may properly be given to those pupils who, by their parents' choice, should spend them in the public school under the care of their regular teachers.

In this book ("Religious Education and the Public School"), Dr. Wenner gives present glimpses of the history, principles and methods of week-day instruction in religion, and it advocates a plan which the author believes to be practicable and in harmony with the fundamental principles of both Church and State in America. That there are difficulties in the way, no one will deny, but the importance of the question, its relation not only to well-being but the very existence of a Christian Church, will continue to give it a place on the program of every Christian council.

AN APPEAL TO THE CHURCH OF THE UNITED STATES IN BEHALF OF THE FAMILY.

By the Committee on the "Family Life" of the Federal Council of the Churches of Christ in America.

DEAR BRETHREN:

We rest our appeal to you on the proposition that the Family and its development into the Home lie at the foundation of human welfare. Religion, Education, Industry and Political Order must look to the Family for their material. Still more. For, as the great constructive and destructive forces in the field of biology have their final expression in the work of the cell, so it is in Human Society. The Home is the place where all that builds up or pulls down in the social order does its final work. Religion, Science and general experience teach this.

Two present tendencies have given shape to this appeal. One is the encouraging fact that there is an increasing conviction of the importance of these truths, together with much effort to protect and develop Family life. The other is the prevalence of great domestic evils. Our institutions of learning in their courses of study and our philanthropic societies in their practical work are giving increased attention to the Family. Many are coming to see in the home the very *crux* of the social problem. The Report of the Census Office on Marriage and Divorce, the disclosures of the Chicago Vice Commission and the complaints of experts in public education and religious training set forth the grounds for the latter statement.

We, therefore, think it time for the Churches to come to the front and do their full duty to the Family. We now, however, point to only three or four things that seem in most immediate need of attention and action.

1. A Uniform Marriage Law has lately been prepared to follow the Uniform Divorce Law now in process of enactment by the States. We recommend these measures, though they may not be wholly ideal, to your attention. The clergy have widely called for some such provisions to meet the evils of discordant legislation, especially as a protection against migratory marriage and divorce.

But we especially urge the need of a similar comity between the churches themselves so that persons who cannot be married by their own ministers will not resort to those of other churches for the object. Do not consistency, the responsibilities for social leadership and the obligations of Christian fraternity demand this course from all our churches? Shall we not in this way observe that comity between churches that we are demanding of the States?

2. We also urge at this time great care in the marriage of persons unknown to the officiating clergyman and of those who are morally or physically unfit for married life.

3. The terrible evils of sexual vice are in urgent need of attention by the clergy, teachers and parents, in ways that are wise and efficient. We gratefully recognize the growing interest in this subject and urge the leaders of the Church to become intelligent concerning it and to coöperate in all practical ways with the medical profession and with competent associations for dealing with it.

4. Only one thing more at this time. Our churches should lead their people to see that the Family has its true place in the activities of Religion, Education, Industry and Public Order. As implied in what we said at the outset the vigor and safety of all other institutions depend on

the extent to which they strengthen the life of the Family. Every tendency in any of these that weakens the Home should be resisted. Every plan for their own welfare should include a knowledge of its effect on the Home. Because of its importance and because of its relative neglect, the Home should receive more direct and positive attention.

We commend these brief considerations of a great subject to the serious attention of the Churches of our country, leaving the practical details of their application to be brought out by them as their several systems of administration may suggest.

We are, in the interests of our common faith, most cordially yours,

In behalf of the Committee,
WM. CROSWELL DOANE, *Chairman,*
SAMUEL W. DIKE, *Secretary.*

CHAPTER XVI.

Co-operative Advance in Home Missions.

The Committee on Home Missions respectfully reports to the Executive Council that it has made a careful study of the problem of denominational overlapping and overlooking in the West. Its findings and recommendations were printed and sent to the Home Mission Boards as a confidential communication.

When the boards had taken action the committee prepared a condensed report embodying the action of the boards and issued it in typewritten form for the public and especially for the use of the boards in commending the recommendations to the leaders of Home Mission work in the West. It is submitted as an integral part of the present report.

What the boards have done to make effective their action in this matter will be ascertained and reported in the future. It is known already that some of the boards have sent these recommendations with emphatic approval to their leaders in the West. In at least one denomination its highest representative body—the Northern Baptist Convention—has voted, without dissent, approving of the movement.

Up to the present time inter-denominational organizations to help carry the plan into effect have been formed or are in process of formation in seven of the extreme western states.

REPORT ON CO-OPERATIVE ADVANCE IN HOME MISSIONS.

A joint committee was formed in the Spring of 1909, composed of the Committee on Home Missions of the Federal Council of the Churches of Christ in America and a special committee appointed for the purpose by the Home Mission's Council. It will be remembered that the Federal Council was organized by the specific and formal action of thirty denominations acting as entire denominational bodies, composed of over sixteen million communicants, and that the Home Missions Council is a combination of the Home Mission Boards and officers of fifteen communions, including nearly all the larger denominations. This Joint Committee consists of forty representative men from twenty-one denominational bodies.

This Joint Committee undertook as its first task to make an investigation of the actual conditions on the Home Mission field, to discover in what degree there is overlapping of effort, and in what degree there exist Home Mission fields which are being neglected by all. Offhand observations on this subject are easy. What is needed is a wide and careful induction of facts.

As a beginning in this direction, the Joint Committee requested the Federal Council of Churches to make careful inquiry concerning a single and typical western State. In response to this request, Mr. O. F. Gardner, assistant secretary of the Federal Council, took up his residence in Colorado, in the very heart of the western Home Mission field, and gave his attention for some months to this investigation.

On a blank prepared by the Joint Committee, and with the coöperation of the state superintendents of the various Home Mission Boards, church statistics were obtained di-

rectly from the fields. These were verified in three ways: (a) by denominational year books; (b) by a census just taken by the Colorado State Sunday School Association; (c) by the Bulletin of Religious Bodies recently issued by the United States Census Bureau.

The tables go over the entire State, county by county and town by town, giving the population, the area, the postoffices, the churches, the membership, the current expenses of the churches, and the amount of Home Mission aid received. In addition to statistics, many written descriptions of conditions were secured. Since this information was necessarily obtained through voluntary coöperation, it is surprising that definite returns cover at least 75 per cent. of all the church work now being done in Colorado. Substantially we have a conspectus of over 90 per cent. of all.

At one end of the scale eleven per cent. of Home Mission aid goes to fields where there is but one church; 77 per cent. goes to the strategic centers, the nine largest towns and cities of the State (35.6 per cent. to the two largest cities). Nearly 90 per cent. therefore (88.8 per cent.) of the Home Mission aid goes either where there is no duplication whatever or to the swiftly growing cities, where the future of the people is pivoted, leaving but 11.2 per cent. at the other end of the scale.

Facts ascertained enable us to answer two questions.

A MINOR QUESTION—IS THERE OVERLAPPING?

It is plain that overlapping of effort where it exists at all is to be found, in the 11.2 per cent. of aid going to places of no considerable size, where two or more Mission Boards are aiding in the maintenance of churches.

This statement does not overlook the fact that overlapping is possible even in populous and growing cities through undue multiplication of churches in certain neighborhoods. Nor does it ignore the further fact that there may be over-churching in communities which do not receive Home Mission aid. But the former condition appears to be exceptional, and the latter is beyond the scope of the responsibility of Home Mission Boards. These boards need mainly to turn their attention to the 11.2 per cent. of aid mentioned above, in order to ascertain whether it is justifiable in a large view of the case. Although no positive judgment can be expressed as to a given field without an exhaustive examination made on the spot, it is yet plain from general conditions that there is occasion for the Home Mission Boards to give fresh considerations to this feature of their responsibility. Such very exceptional cases as that of a town with four hundred people and four churches receiving Home Mission aid to the amount of $660, and another of three hundred people with six churches receiving $530 of such aid, call for prompt and careful scrutiny. Other places without such patent excess of churches show conditions which create a similar presumption.

The importance of this aspect of the subject has to do not so much with the waste of Home Mission money, of which waste the amount at worst is small, but with the loss of effectiveness which accompanies undue multiplication of churches.

THE MAJOR QUESTION—IS THERE OVERLOOKING?

Turning to the urgent, vital question of neglected fields, the results of the investigations are a surprise even to those most intimately familiar with western conditions.

One hundred and thirty-three places were found, ranging in population from one hundred and fifty to one thousand souls, without Protestant churches of any kind; and one hundred of these are also without a Roman Catholic church. Some of these places have two or three saloons and other agencies of evil but no preaching of the Gospel of righteousness and salvation. It is not to be assumed that the communities thus indicated are all villages. Some of them are rural communities, some are mining communities scattered up and down a narrow valley, being difficult to care for because thus scattered. In addition to these, there are four hundred and twenty-eight communities of sufficient importance to have post-offices, but without any churches. There are whole countries with no adequate religious work. Examples are, San Miguel, with over 5,000 people in twelve places, and only three churches in the county; Lake County, with four churches in Leadville, which has 13,000 people; Las Animas County, with eleven churches in Trinidad, where there are 14,000 people, but only four churches for the 16,000 people, largely Mexican, in all the rest of the county; Cheyene County, a rapidly developing dry farming county, with only one church. Of the sixty counties in the State at least eighteen appear to be without adequate church work of any kind. If the same ratio of destitute communities to total population through all the eleven mountain and Pacific States holds good, there are more than one thousand of them; counting post-office neighborhoods without churches, over four thousand.

The conditions thus revealed are a reproach, either to the Home Mission Boards or their supporting constitu-

encies or both. Swift and concerted endeavor should be put forth to remedy them.

The Joint Committee, on the assumption that in one degree or another western states would show a state of affairs like that in Colorado, recommended to the boards constituting the Home Missions Council that they instruct their representatives as follows:

1. To confer with like officers of other Home Mission Societies or Boards and arrange to allot the entirely unoccupied fields among the various bodies, so that each shall feel especial responsibility for given fields.

2. To decline to endorse application for Home Mission aid in places where the Gospel of Christ is earnestly and adequately promulgated by others and where assured prospects of growth do not seem to demand the establishment of other churches.

This recommendation has been endorsed in spirit and principle by the following organizations: The American Baptist Home Mission Society; the Congregational Home Missionary Society; the Board of Home Missions of the Presbyterian Church in the U. S. A.; the Board of Home Missions of the United Presbyterian Church in N. A.; the Board of Home Missions of the Presbyterian Church in the U. S.; Board of Home Missions of the Reformed Church in the U. S., and the Reformed Church in N. A., the United Brethren in Christ, American Christian Missionary Society (Disciples). The Executive Committee of the Board of Home Missions and Church Extension of the Methodist Episcopal Church has placed on record the following action: "That while as members of the Board we are favorable to the principles stated in the Joint Recommen-

dations, we feel that final action must be referred to the governing body of the Church, namely the General Conference."

It was not possible for any of these bodies to adopt these resolutions in their literal form, since all of them carry on their work through and with Conventions, Conferences, Associations, and Presbyteries in such way that the coöperation of local and national bodies must be solicited and secured in order to the full working of the plan. But without dissent the members of all these boards expressed their sympathy with the end in view. Under the commission of the boards named are 5,115 out of the 6,066 home missionaries west of the Mississippi River. Steps are being taken to secure in each State a conference of Home Mission representatives, looking to the initiation of such coöperative measures as has been described. It is believed by the Joint Committee that the fields where coöperation is fesible are exceedingly varied, comprising such as the following:

1. In Spanish speaking fields, in some of which it has long been in force.

2. In work for the Indians, where it is in process of adoption.

3. In mining and lumbering camps, where the population is especially shifting.

4. Among immigrants who do not find in this country already a considerable body of their own nationality in evangelical churches.

5. In the congested sections of great cities, where there is no coping with the vast needs except by coöperating.

6. In thinly populated sections which are not strategic

numerically and yet, judging by the past, are the springs of the best life of the nation.

7. Experience indicates that recommendation 2 is likely to find its most frequent application in the smaller towns and villages which have no assurance of large growth.

In these and like forms of effort, both within and without Home Mission lines, persistent endeavor should be put forth to bring about the largest measure of conference and coöperation.

In behalf of the Joint Committee,

L. C. BARNES, *Chairman.*
E. B. SANFORD, *Secretary.*

SUMMARY OF THE MEMBERSHIP AND WORK OF THE Y. M. C. A. IN THE UNITED STATES AND CANADA, 1916.

Number of Associations,	2,757
Total Membership,	689,023
Active Members,	317,269
Number serving on Committees,	97,423
Number of Buildings Owned by the Associations,	782
Valued at	$90,290,394
Current Expenses of Local Associations,	$13,468,729
Amount Expended by State and International Committees,	$701,310
Amount Expended by International Committee for Foreign Work,	$466,538
Number of Employed Officers,	4,453
Number of Educational Clubs,	1,123
With 28,932 Members.	
Number of Lectures and Practical Talks,	15,046
Number of Students in Educational Classes,	81,920

Number Enrolled in Physical Departments, .	477,731
Number of boys and Young Men in Summer Camps, ...	23,815
Number of Different Students in Bible Classes,	115,995
Total Attendance upon Bible Classes and all Religious Meetings, ...	7,367,951
Number of Members Engaged in Industrial Pursuits, ...	117,315
Number of Entertainments and Social Gatherings, ...	46,673
Number of Situations Secured, ...	63,148
Number of Different Occupants of Dormitories in Association Buildings, ...	194,402
Number Directed to Good Boarding Houses,	82,152
Number of Boy Members, ...	160,166

Of Whom 30,699 are Working Boys.

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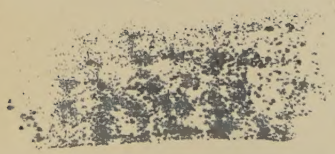

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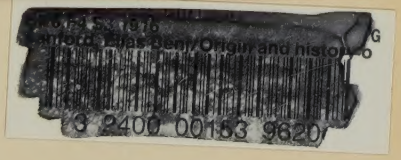
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